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Chicago Theological Seminary
REGISTER

AS PAUL MIGHT TELL IT TODAY

By BENJAMIN W. ROBINSON

FIRST IMPRESSIONS OF TURKEY

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ALUMNI NOTES AND
BOOK REVIEWS



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IN TWO PARTS, PART I

FRED EASTMAN, *Editor*

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How Would Paul Describe His Conversion Today?

By BENJAMIN W. ROBINSON

I

PAUL of Tarsus, official representative in America of the company formed under the leadership of Jesus of Nazareth for the furtherance of the spirit of brotherhood among men, to the students and friends of Chicago Theological Seminary, greetings:

In trying to give you a personal and intimate explanation of my conversion to Christ and his church, I beg of you not to be drawn away by what others have said of me and my views but to consider only those things which I have written in my letters and those which I now express to you.

When I went to college or rather to the Rabbinic school at Jerusalem, I came under the influence of Gamaliel. Gamaliel had some large ideas. In the first place he had an underlying idea that there was an easy way to carry in mind the whole burden of the law by reducing it to certain principles of action toward God and man. By observing these principles a man would avoid committing any serious offense. In the second place Gamaliel had a liberal attitude toward non-Jewish peoples and ideas. He had a place for the other nations in his messianic hope. He

even thought Plato and Aristotle belonged in the Kingdom of God. It was of course this attitude which first drew me to Gamaliel and made me his ardent disciple.

I had been brought up in a big city in the shadow of a great university. In Tarsus, East and West were in constant contact, and large ideas were a part of the atmosphere one breathed. During the years in Jerusalem I chafed not a little under what seemed to me a rather narrow point of view on the part of the Pharisees. Their idea seemed to be to convert all the world to their way of thinking, and to exalt Jerusalem to the head of the world. I had had sufficient taste of the outside world to think of the welfare of Tarsus and other cities and countries, as well as of the pre-eminence of Jerusalem.

I thought of the Jews and their God as saving the rest of the world. This was a very different idea from the old-fashioned one that the other nations were to become subject to the Jews and minister to the good of the Jews. Perhaps it was only a matter of emphasis. I was looking for a world kingdom headed by the Jews; the Jerusalem Pharisees were looking for a Jewish kingdom with the other nations at their feet.

Then there was the more personal matter. From earliest childhood I had a longing for a higher, nobler, more godly life than I seemed able to live. Perhaps I inherited this desire from my Benjamin ancestry. I tried to keep all the statutes of the law and gain some self respect in the sight of God, and continually failed. That command "Thou shalt not covet" was particularly hard because it was a command of the heart. And who can control his thoughts? In the agony of my endeavor I seemed at times to suffer a living death. "O wretched man that I am," I cried, "who shall deliver me out of this bodily death?"

From boyhood I had always been in contact with Stoic ideas. The Stoics seemed to enjoy a supreme exaltation above temptation and human weaknesses. They made a distinction, rather unfamiliar to the Jerusalem school, between flesh and spirit. They divided personality into two parts corresponding to two elements in the world. They had a decidedly dualistic universe. They developed their ideas largely out of the philosophy of Plato who held that over against this world of material things there is a world of ideas and ideals, and that men are always striving to bring the world of material things into some sort of harmony with the idea and the ideal. Thus far a Jew might follow, though with some difficulty. But the Stoics developed Plato's teaching further until they taught plainly that God belongs to the realm of ideas as contrasted with man who is bound to the realm of the material. Here as a Jew I was never in my youth able to follow. To me Jehovah was Jehovah and no mere idea. For me Jehovah was in the image of man. This dualism of the Stoics was hard for me to grasp.

Of the two systems Judaism and Stoicism neither was gripping and satisfying my life. I felt the beauty of the Stoic life,

especially in view of my personal failure to find peace and victory, but I could not give up Jehovah, my God.

II

Let me try to explain how both Stoicism and Judaism underwent a change in my thought which almost unconsciously brought the two nearer together, and brought me to the verge of combining Stoicism and Judaism into a new religious attitude, a strange and marvelous combination.

First the change in Stoicism: Men quite generally in Asia Minor and elsewhere were getting the idea that a human spirit may commune with the divine spirit. They were adopting various methods of heightening this mystic contact. One common way, especially in Colossae and vicinity, was to look at the stars which seemed plainly spiritual, as all fire and light are, and to meditate upon the smoothness and harmony of their movements. After such contemplation men could distinctly feel a certain uplift, a certain exalting influence which gave them a larger victory over life. They called it "being filled" or receiving a new "fulness." There were many other ways of finding this fulness. Some got it through sacred drinks. Some found it and found it very violently, by dancing amid weird music carried to extreme in religious festivals.

In one of the sanest and sincerest of the religions which became popular in Asia Minor and Greece, the Mysteries of Isis, the initiation was individual, as in Judaism. The candidate waited in the temple ten days, praying that he might be "born again," and fasting. On the appointed day he was escorted by the priest of Isis to the sacred bath, and washed in symbol of personal purification. He was then led through a series of pictures and rituals symbolizing death and entrance into the

presence of the gods. He communed with them face to face. This powerful experience not only made an indelible impression on the initiate, but gave a man a new and lasting sense of life and death and eternity. He was "born again," as it is expressed in the ritual, he could never again live as though he were but a man, a playing of fate.

One of the many prayers in the Hermetic liturgies has sentences like this: "We give thanks to thee, most High, for by thy grace we received this light of knowledge. . . . Having been saved by thee we rejoice that thou didst show thyself to us wholly, that thou didst deify us in our mortal bodies by the vision of thyself." And again: "This is the blessed end for those who have attained knowledge, to be deified."

This common religious experience in which Stoicism was elevated into mysticism was ever in my mind in those days before my conversion, because it seemed to promise a "vision" of one who "saves" and who imparts a certain inner uplifting influence which was just what I felt I needed as a help in keeping the law of Jehovah.

Parallel with this elevation of Stoicism to a mystic height I became gradually aware of a similar elevation of Judaism into the realm of the spirit. This was being practised by a small group of Jews in Judea and Galilee who were speaking with tongues, and claiming an indwelling spirit which guided them and thrilled them. They made no such claim to personal deification as the Stoic Mystics. They said their indwelling spirit was only a token that their leader Jesus was soon to return to set up a messianic kingdom. But they had just that same sort of power which raised above sin and exalted above suffering and every trial of life.

They claimed Jesus of Nazareth was the Messiah. That of course seemed to me

unpardonable. But I was more interested in the new life, the divine life upon earth as the Stoics would call it, than I was in messiahship. I learned more about this Jesus. I found he preached that the whole law is summed up in a spirit of love to God and love to men. My soul responded to this, I was interested in God and human brotherhood. But my problem was how to keep the law so as to inherit the promises. Now Jesus I found declared that God forgives everybody any sin against the law, that Jehovah was only asking service, that the law was secondary and that God was as near as a father. This nearness of God which Jesus taught seemed to fill the same place as the nearness of God in the Stoic Mysticism. And the possession of the spirit by the Christian corresponded to the mystic fulness of the non-Jewish religions.

The higher form of Stoicism and the higher form of Judaism were in my mind as I turned from my personal difficulties to the larger situation of Judaism in its relation to the world. I had long wished to so present the Jewish religion to the world as to make disciples of all nations. At the time of my conversion there was a peculiar situation in the synagogues of the dispersion throughout the empire. Judaism was making a strong appeal, but great numbers who came to listen were hesitating at full membership. You know that when I later made a Christian address anywhere I usually began: "Men of Israel, and those among you that fear God." This great company of Gentiles who "feared God," the God of the Jews, but who were not "Men of Israel" because they had refused circumcision, were constantly in my mind in those days. These fearers of God revered the prophets of Israel, they believed the Jewish Scriptures to contain the highest revelation of God, they believed like the Jews that true religion requires righteous living.

III

Jerusalem is a city like the religion entrenched there, lofty, rocky, impregnable, without natural fertility. Damascus, to which I was going, is a city of a new fruit every month, described by Mohammed as paradise on earth.

As I left Jerusalem I journeyed through the country of my ancestor Benjamin. There were the scenes of the deeds of Saul, my namesake. Why should I not be as great in my day as Saul was in his? I passed Bethel of Benjamin where Jacob wrestled with the angel. Should I soon wrestle with God like Jacob, perhaps see a ladder reaching from heaven to earth?

Farther north I came down into the plain of Esdraelon, with its marked contrast to the seclusion of the Judean hills. Here was the highway of the nations, Asia and Africa carrying the commerce of the world. Here was the capital of the ten Greek cities. I was finding it more and more impossible to maintain this Pharasaic attitude toward all these people. Why was the Jewish religion so exclusive? The whole world was looking for a savior. Men had called Augustus savior of the world, as later Claudius, and had been disappointed. They had turned to Stoicism and were seeking and finding salvation from life and from death in the mystic fulness of deification in communion with the heavenly powers.

I descended yet lower toward the Jordan. From Jerusalem a half-mile high I had descended to sea level and now to 700 feet below sea level. As I crossed the Jordan all the smallness of my life under Judaism came to its climax. Not only was Judaism not saving the world, but it was not saving me, it was not satisfying my ambitious nature, it continually burdened me with a sense of sin. It was stifling me. When my party camped at the Jordan there came over me in the long hours of

the night a deep sense of oppression and depression. There was the Jewish revelation of God entrenched upon the hills, uncompromising. And there were the nations who knew not God seeking him in the Mystery religions.

Then on the morrow beyond Jordan we entered the narrow gorge of the Yarmuk. We toiled upward hour after hour. Shadowy, shut in, rocky, it is a veritable valley of the shadow of death. As we climbed I had more hours for thought. From 700 feet below sea to 3,000 feet above we rose to the level of the great Hellenistic plain stretching away to Damascus, the city of fruitfulness. As I emerged from that valley of the shadow my vision suddenly enlarged. In place of shadow and rock my eyes roamed the distant grainfields and villages without hindrance. It is difficult to describe the mere physical joy at the sudden emancipation from the gorge at the end of the climb.

There it was that my mind cleared, that my soul saw the light, that the chaos of my thoughts took shape. It was the same God who in the beginning said "Light shall shine out of darkness" who shined in my heart that day to reveal the light of the knowledge of the glory of God in the face of Jesus Christ:

In that experience were all the elements of which I have spoken. Every great invention or discovery which has benefited the world has been in some sense a new synthesis of elements. There was Stoicism which among non-Jewish nations was doing the work of ennobling human existence, and among the Jews was the Mosaic law. The Stoic lacked some of the personal ethics of Judaism, and Judaism lacked the international brotherhood of Stoic teaching. Would it be possible to combine the two? But even if the two were combined would the resulting teaching have any power to save humanity?

Here is where my personal need and personal ambition had its influence.

It was the personal struggle which I had to keep the law and to see that law as a fit agent of salvation in my ambitious hands which showed me that no mere combination of Stoicism and Judaism could save the world. Such a combination would have no dynamic power and driving force. But there was the higher Stoicism of the mystic religions which promised men present deification. There was also that higher Judaism which I was persecuting because of its messianic claim. I remembered that the teaching of Jesus exalted the keeping of the law to the principle of brotherly love which stoicism preached. I remembered that the followers of Jesus were possessed of a spiritual fulness¹ like that of the higher Mystic Stoicism. I remembered that Stephen at his death had seen this Jesus deified, not consigned to Sheol, but exalted to the presence of God, an idea familiar in the Mystery religions.

Here is where the new combination flashed upon my consciousness. There was international Stoicism in its mystical form and in its deification of human life working just parallel with the higher Judaism of Jesus which was practising the presence of the power and spirit of God. Why not let the one be joined to the other in a world religion which would preserve all that was best in both. The more I thought of it the plainer and simpler it was. This higher Judaism of Jesus put little emphasis upon ceremonial and preserved the lofty spirit of the Jewish faith. Why not let go of circumcision entirely? No Christian had ever suggested such a thing. Yet why not?

Here my acquaintance with the synagogues and their peculiar situation gave final form to my new invention. Every-

where in the synagogues were these outer circles of the fearers of God. Their one handicap was in the matter of circumcision. If I could put something in the place of circumcision which would be less distasteful to these men and women, I could go through the synagogues and win them to the new religion in great numbers. Loyalty to Jesus would take its place. A new gospel like that of Jesus stating that the law was a matter of principle and spirit rather than of statutory observance would spread like wild fire. Add to all this, that Christians were practising the power of the spirit as in the non-Jewish religions and the matter was complete. I had a vision of all the world realizing the power of this spirit in a great new international brotherhood exalting the name of Jesus and living a divine life here upon earth. The discovery was to me a light straight out of heaven.

The Christian Judaism will not give up Jehovah its God, but will place alongside of him this divine Spirit. For, the Stoics and Greeks say God is a spirit. The new religion will have both. The divine Spirit will be Christ in the heart. And this will exactly harmonize with the thought that Jesus rose and is with Jehovah. Christ will be easier to contemplate than the stars with whom the Colossians and others are trying to commune. Stoics say there is a spark of the divine in each one of us. Jesus was the incarnation of the divine Spirit itself. His spirit, Christ dwelling in me, gives the same sublime victory over life which the Greek divine mystic sense conferred upon its initiates and participants. This was the voice of God in Christ. I knew he had called me.

IV

To vivisect is to kill. I have taken all the life out of my conversion. The life is

¹ Those who wish help in recognizing the wealth of quotations from Paul's letters in this article may turn to the author's *Life of Paul*, chaps. iii and xiii.—THE EDITOR.

the all important element. Without it the rest is useless. The words that I have spoken unto you are spirit. Forget all the details of what I have written, they are valueless, and hold fast only the spirit of it all, viz., that I studied and understood the religious situation of the world and knew its desires and its practical possibilities, and then, searching about in Judaism for an adequate message, I did not find it until one day the light dawned. I saw that it was possible to adapt the gospel of the Christ to that world need with remarkable fitness—a fitness so striking as to convince me at once that

God had always intended it to be so and that I was the one to bring this new gospel to that world, to uplift and ennoble the lives of men everywhere throughout the empire.

You leaders of the new day, in the spirit of Chicago Theological Seminary, I beg of you to scrutinize your Christianity as I did my Judaism, then go out into the world as I did, find out what meets the greatest needs among workers in factory and field, and then make such a combination of these elements as shall bring all the world into a new brotherhood in Christ.

Dwell Deep, My Soul!

The same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move through it: I will therefore walk bravely as his child. He has said, "I will never leave thee nor forsake thee," and "As thy day is even so shall thy strength be," and I will trust his word.

"Dwell deep, my soul, dwell deep! I am not my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life. So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. No physical illness or financial trouble can touch the essential and eternal "me." Because I am God's child I can meet all that comes in the day's work bravely and serenely. "My life is hid with Christ in God." "In him I live and move and have my being."

I will think as little of myself as possible today, fixing my mind upon my work, my friends, those I can help, and God. I will throw off vain regrets and fears for my personal future by trying to serve God worthily this hour and this day. I am not working for men or money but for God, who is the Master of the universe and whose recompense is sure.

ALBERT W. PALMER

Beyond Modernism

By WILHELM PAUCK

AS I follow the contemporary theological discussion, I make this observation: One group is concerned about the insufficiency of the old type of Christian theology; consequently it tries to cast the Christian faith into modern forms. Another group stubbornly adheres to inherited religious convictions. Both factions are essentially convinced of the supreme value of Christianity, but they cannot agree on what authority one should hold this opinion. The fundamentalists proclaim the validity of the inherited standards and norms, and the modernists spend their best strength in running against these walls in order to break them down. Neither group seriously undertakes to tackle the most basic problem of the truth of Christianity, because that is generally presupposed. This negligence will naturally affect the modernists more than their orthodox Christian brethren. Just recently this has become quite apparent in its consequences. In their opposition to Fundamentalism the modernists have exhausted themselves to such a degree that they could not hinder some of their most adventurous children from concluding rather radically that not only the authority on which the Christianity of the past was founded was antiquated, but the entire Christian religion as well. The negative orientation of theological liberalism at Fundamentalism has prevented it from being truly constructive and corrective.

Ideas like these came to my mind as I read a recent book by one of the foremost liberal theologians in America, Dean Shailer Mathews' work on the atonement.¹

I came to the conclusion that the Christian theologians of the future must go beyond modernism, if they want to meet the danger of a growing anti-Christian atheism. Let me briefly review the volume just referred to and let me then present my reactions to it.

The book by Dean Mathews is a book of many faces. It develops a theory of the philosophy of history, and of the history of Christianity in particular. It is, furthermore, a historical study of Christian doctrine, and of the doctrine of the atonement in particular. Finally, it is an attempt to modernize the Christian belief, and that of the saving power of Jesus' death in particular. However, the book is by no means as complex as this analysis of its contents may indicate, for the point of view of the author is the same in all the three main aspects of his thought.

History, according to his view, is a social process. Religion and theology as they pass through the ages and are handed down from generation to generation, must, therefore, be appreciated in terms of social experience.

Strictly speaking there is no history of doctrine; there is only the history of people who made doctrines. A theology is a function of the religious life of a given period, and this in turn is the expression of a social order conditioned not only by the elements of culture, like philosophy, literature and science, but also by the creative economic and political forces which engage in the production of the social order itself [p. 12].

Our theology can best be described as a transcendentalized politics reproducing the group custom and institutions which have appeared in western civilizations. Vocabularies were furnished by the social patterns into which religious thought was put [p. 22].

¹ *The Atonement and the Social Process*. New York: Macmillan, 1930. 212 pp. \$2.00.

Religion finds expression in the patterns of socio-political experience which, as commonly accepted certainties, serve to make the religious message intelligible. They serve their end as long as they are accepted as facts, and they lose their value as soon as they are discovered as analogies. Then a new pattern making process must begin.

An attempt is made to illustrate all this by the Christian doctrine of the atonement as it is built around the death of Christ. In various chapters this doctrine is described in the patterns of messiahship, sacrifice, acquittal, sonship, and in the imperial, feudal, and monarchical patterns of Western Christianity. Finally an attempt is made to restate the doctrine for the modern man in the pattern of "the personality producing process of the universe."

The vivid pictures of judgment and punishment for sin do not originate but dramatize this instinctive fear of suffering and of death because of maladjustment of the living organism to its environment. If religion is to utilize this pattern, the significance of the death of Christ must be included within it. Maladjustment brings suffering to all those involved in it—the group as well as the individual. And Jesus was the innocent victim of such maladjustment [p. 198].

I have laid this book aside with a certain sense of dissatisfaction, although I deeply appreciate the generally sane and frequently most illuminating analyses of the distinguished author. Here are some of the reasons for my inner rebellion:

(1) I cannot believe that the history of Christianity is primarily a history of a social process, although I admit the validity or at least the appeal of Dean Mathews' criticism of other historians of doctrine, that they often forget that they are to deal with the history of people. But is Dean Mathews' doctrinal history in terms of social patterns less abstract than some other treatises on the history of thought

which hardly ever intimate that struggling men did the thinking? Is he not abstract only in another way, when he tries to define orthodoxy in terms of "politics multiplied by infinity?" Did those social minds which, according to his opinion, produced the patterns, really exist; and if yes, can it be assumed that these patterns really sufficed to express a religious truth? May one not ask whether the patterns of acquittal or of monarchy, for example, were ever considered universal, or whether they were ever really deemed sufficient to express religious experience? Is for example acquittal, the pattern supposedly used by Paul, ever the same as justification?

(2) Has Dean Mathews really written a historical book? Has he not rather used historical material for the purpose of illustrating a theory? He certainly could not claim to have presented all that Paul, Augustine, Anselm, Luther, or Calvin, not to speak of others, had to say about the atonement. In consequence the history of Christian thought appears here under the aspect of simplification. But of course the complexity of history does not easily lend itself to the construction of a convincing theory!

(3) What is really gained when the Christian message of a forgiving and loving God is restated and when modern concepts and terms are used to make Jesus' death reasonable to our experience? Dean Mathews is a modernist, and as such he speaks in this recent book. It is almost unbelievable that there still should be people who will assail the reasonableness and the justice of his principles of historical criticism. Who can afford not to apply strictest modern principles of scientific investigation also to religion and its history? In this sense, every theologian must be a modernist. But is he also expected to reformulate or restate historical beliefs as Dean Mathews with the entire last gen-

eration of liberal Protestant theologians recommends? I should not think so. For is it not true that a statement of an old faith in new words in no way modernizes this faith? My religion does not depend on words and phrases. Furthermore, is it not true that the so-called reformulation of our belief is in most cases essentially nothing of the kind, but rather the formulation of a new religious belief, more or less closely related to the old? As soon as modernism ceases to be a method of historical criticism and as soon as it becomes a program for the modernization of Christianity, or, as is generally the case, of religion, it is liable to become a dangerous friend of Christianity. I should perhaps more modestly say: It does not help me (together with many other members of the younger generation) to become a whole-hearted Christian theologian.

I do not assume as simply as Dean Mathews that the content of Christianity is still valid and that I have to help my fellow Christians to express it in forms of our common social experience. Nor do I as hastily as some of my contemporaries leave the church and the Christian religion behind because I could claim to have outgrown it. But I cry in my heart: "I believe, O Lord, help thou mine unbelief." I feel the authority of the Christian gospel but I try in vain to justify it. I do not

want to be reasonable, modernized, or even orthodox in my religion, but I want to live it, believe it, die for it—and I do not live it, it is difficult for me to believe it, and I should most probably not die for it. But I know that my fathers did all that. The historians should tell me why they did it, how they could do it. The theologians should tell me how I must believe, not how reasonable it would be to believe, and not that I can be modern as well as Christian.

I do not want to know how we can adjust our God belief to modern social or cultural life, but how we can penetrate this life with our faith, for I am convinced that the Christians of the past did surely not only adjust their faith to their times, but that they preached and lived it against their times. In the same way we should feel it now our duty to stand up against our own time as its critics, its enemies, its aggressors.

I think there are many who would say with me: We are tired of adjusting ourselves, for in the message of the gospel we hear the command to follow the Lord, and we are called upon to change our minds. We feel that by repentance we could win life. We cry for a prophet who will call us to repentance and who will speak to us with authority, and not like the modernists.

A Prayer for the New Year

O thou who art from everlasting to everlasting, replenish us with heavenly grace, at the beginning of this year, that we may be enabled to accept all its duties, to perform all its labors, to welcome all its mercies, to meet all its trials, and to advance through all that it holds in store for us, with cheerful courage and a constant mind. Let not the errors and offenses of the past cling to us, but pardon us and set us free, that with purer purpose and a better hope, we may renew our vows in thy presence, and set forth under the guidance of thy Spirit to travel in that path which shineth more and more unto the perfect day of thy heavenly kingdom; through Jesus Christ, our Lord.
Amen.

Will the Soviets Destroy Religion?

By MATTHEW SPINKA

I RECEIVED a letter from a friend today. He is plainly worried. "Is it true," he asks, "that there is religious persecution in Russia? And if so, will the Russian Orthodox church survive the ordeal? What about the anti-religious training of the youth? Will the Russian church unite with Rome to avoid the final disaster? What is the future of religion, anyway? Will atheism become the religion of Russia? What about morals?" And so on for another page.

In the first place, let us examine the question of religious persecution in Russia. No doubt that the subject of religion has always stuck up in the minds of the communists like a sore thumb on a pianist. Nevertheless, the soviets did not always act as if they wished to cut it off. There was a time when I had valiantly defended the soviets against the charge of a deliberate, official policy of persecution. I still believe that up to the year 1929 this position was in the main correct. But in the spring of that year there occurred a complete *volte-face* in this respect. During the Fourteenth Congress of the Soviets, held in April, 1929, the ground for religious persecution was prepared by a change in the constitution of the U.S.S.R. Article four was altered in such a way that "freedom of propaganda" became the exclusive prerogative of atheism, although religion retained what is somewhat facetiously called "freedom of confession." In other words, one can believe whatever religious dogmas he pleases, and is free to attend religious services, but must go no further. Everything savoring of "religious propaganda" is a heinous offense, punishable by cruel penalties.

The new policy was regulated by a de-

creed published on April 8, 1929, which comprises detailed instructions regarding every conceivable aspect of church life. For a state which is separated from the church, this decree seems to lean considerably in the direction of state control. A veritable persecution broke out. Places of worship were closed or converted to other uses; during 1929 alone 1,370 churches were closed, while during the previous eleven years the total had amounted only to 2,000. The priests and preachers were imprisoned or exiled to Siberia. The lay members of religious societies were subjected to marked discrimination. All religious publications were either greatly reduced or suppressed altogether, while the country was flooded with anti-religious literature. Even the seven-day week was abolished and a five-day week was substituted for it, so that there are no Sundays; since the workers are divided into five groups, and each group has a different rest day, only the religiously faithful of one fifth of the working population can attend church services on Sundays or holidays. Yes, indeed, my friend, there is no doubt whatever about the religious persecution in Russia!

Whether the Russian Orthodox church can withstand this determined onslaught of militant communism is a question which cannot be answered without a further analysis. If the organization of the church is meant by the question, then the answer must concede a grave possibility of the destruction of it. At the present time, the disorganization forced by the circumstances and the rigors of the persecution is so great that fears of destruction are not to be lightly dismissed. A letter from an exiled Russian ecclesiastic, living

in Siberia, published in the current issue of an emigré religious periodical, gives voice to such fears: "The wave sweeps on faster than could be expected, and within two or three years not a single house of prayer is likely to be left in the entire U.S.S.R. The number of believers also diminishes daily, for to keep up the services and to continue professing faith is not possible."

On the other hand, unorganized religion cannot be destroyed by outward weapons. History of religious persecution teaches plainly that even the most brutal persecution has been unable to uproot deep-seated religious convictions. The Russian sectarians had suffered centuries of religious persecution under the tsarist régime, and yet survived. The Russian muzhik is the very incarnation of ox-like, passive resistance. It is likely that this trait, which centuries of oppression have imparted to him, will come to the rescue of religion in Russia. Unorganized or disorganized, driven underground, and possibly even degraded by unworthy elements consequent upon its sad plight, the Russian religious soul will still live on.

But your patently apprehensive feeling that the Russian church might be driven into the arms of the Roman Catholic church is quite unfounded, my friend. There has never been, is not, nor ever will be a disposition to do so. The Christian Orthodox East as a whole is not very friendly toward Rome. Besides the traditional attitude of hostility, the East has the further chronic grievance of resenting the assiduous missionary work carried on by the Roman church in the territories of the Orthodox communions. This constant aggravation of the traditional unfriendly attitude makes any supposition of an imminent union of the two bodies quite unwarranted.

As for the anti-religious training of youth, my friend, that subject more than

any other proves the determination of the communists to down religion. When I was in Russia four years ago, I was assured by the vice-president of Russia that anti-religious propaganda was not carried on in schools. Even this matter has apparently undergone a radical change, for the schools now certainly do teach atheism, while any organized instruction in religion of those under eighteen has been rigorously forbidden since the very beginning of the soviet régime. About this matter the soviets are as sensitive as a boil. The new generation must be atheistic! The old fellows may be permitted to indulge in their religious moonshine, but it must die with them. The new Russia will be "scientific," i.e., atheistic.

As for the pertinent question whether atheism will become the religion of Russia, I might reply that the Russian communism does actually possess certain undoubted religious characteristics. Professor Wieman in his latest book, the *Issues of Life*, defines religion as a "reacting to something as though it were that to which all human life should be devoted." If that be true, then the Russian communists certainly are religious. In the first place, like all Russians, they are good believers—except that they believe in Marx and Lenin rather than in the apostles of the Russian Orthodoxy, Philaret and Khomyakov. Moreover, they burn with a true apostolic zeal in endeavoring to spread their gospel everywhere, and to them there could be no more shocking heresy than any doubt that communism is not the very thing "to which all human life should be devoted." To be sure, they call the object of their devotion "social idealism" and would utterly repudiate having it labeled as religion. But then what's in a name? To them religion means one thing, to us another. But just because they persist—with certain amount of historical justification, to be sure—in identifying religion with super-

stition, mystagogy, and supernaturalism, it is not necessary for us, my friend, to acquiesce in what we know to be an error. Their idea of religion is well depicted in the recent novel of Kallinikov's *Women and Monks*. I am sure that we have no difficulty in agreeing with them that such "religion"—although I do not believe in its "historicity"—must be wiped off the face of the earth. But to us religion is also a "social idealism." We, too, are trying to realize a utopian dream. We call it "the Kingdom of God"; they speak of it as communistic state. Thus my answer to your query is that the Russian atheism is not wholly devoid of religious elements, but is really a species of humanistic religion. If it conquers Russia, she may become an atheistic but not an irreligious country.

And finally, the question of morals. Most people think of communist morality as a contradiction in terms. But the communists have a morality just the same. They, of course, will have nothing to do with the "bourgeois" morals, art, literature, or culture. They must create their own brands. Fundamentally and ideally, their morality is based upon a feeling of regard for the rights of other workers. To be sure, it is a strictly class concept, for all but fellow-workers are excluded from such consideration. In other words, the communists possess a new doctrine of predestination, and affirm it with as much vehemence as any Calvinist of old ever

did: only those who were born proletarians qualify for the society of the elect. But within these proper limits, the communists do recognize moral obligations. If, however, the mass of literature descriptive of the new social conditions in Russia is to be at all trusted, the new morality is not of a very high order. Read, for instance, Ognyov's *Diary of a Communist Schoolboy*, or his *Diary of a Communist Undergraduate*, or Kataev's *Embezzlers*, to mention a few titles translated into English, and you will see for yourself what the new morality really means. The subject can be summed up in the statement that the old religious taboos which had formerly regulated conduct were broken down, but that the new morality, which calls for intelligent self-direction and self-restraint, remains inoperative, for the emancipated masses do not possess the strength of character to attain to such high moral ground. Hence, the change often means no more than the breakdown of both the old and the new.

This is a gloomy picture, my friend. Religion everywhere is tested, and must undergo a process of catharsis. Undoubtedly, the process will be tremendously costly, and often destructive of intrinsic values. But the genuine religion cannot be destroyed; it may evolve into a form vastly different from that which it traditionally and historically possessed, but it can never perish. Humanity cannot live without devotion to ideals.

First Impressions of Turkey

By EZRA YOUNG

Extracts from a letter to Faculty and students. Mr. Young completed his seminary course in December, 1929, and sailed soon afterward to take up his work as a missionary in Turkey.—THE EDITOR.

IF YOU want sometime to have an inspiring experience pay a six months' visit to the Orient. When you arrive in Palestine throw away your guidebook, dispense with your guides, study Arabic or Turkish for three months, buy a donkey, and set out for the interior. If such a trip is impossible, read this letter, because I shall figuratively, if not literally, take you for such a journey.

Turkey is on the verge of religious change, because no nation can live in a spiritual vacuum as Turkey has done since the founding of the Republic eight years ago. For one thing Turkey is more tolerant toward other faiths than it has been since the war. A new law has just been passed which permits the discussion of Christianity with Turks over eighteen years of age. Recently an order was given by the Department of Education at Angora for the printing of several thousand copies of Emil Ludwig's *Son of Man*. Two years ago this would have been unheard of. Not long ago a Constantinople newspaper carried a continued story of the life of Mohammed in which the author said that one cannot be a good Mohammedan unless he believes in Jesus and his teaching. The story stopped as suddenly as it had begun. Two days later came a letter from President Kemal saying that he had been reading the story with interest and "why has it been discontinued?" The editor replied that he had had orders from Angora to "kill" it. Kemal replied, "Have it

printed in book form and the government will pay for it." It is also rumored that the President and his deputies are seeking a religion which will be an effective accompaniment to the present political order. To this end they have been studying all of the great religions of the world.

Stanley Jones says a significant thing in his *Christ of Every Road*. "The New Turkey is built upon the foundation of a secular civilization." In this respect it is similar to soviet Russia, but in Turkey the individual has religious freedom, an ambiguous statement to one who has always had the idea that Turkey is Mohammedan and anti-Christian. There is freedom in the sense that each man may choose his own mode of belief so long as he refrains from proselytizing or from public demonstration of it. Our missionary group has services every Sunday. The officials are aware of this, in fact some of them would like to come, but there is no opposition so long as we do not try for converts. The Armenian group, which at one time had control of five churches (now being used as schools and mosques) meet in a private home and get on remarkably well considering the fact that the natives are their ancient enemies. (There are 145 Armenians in Adana at present compared with a pre-war population of 28,000.) As recently as five years ago small boys followed missionaries in the streets and threw stones at them, calling them *gowers* ("unbelievers") and *bas bozuks* ("broken heads: or devils"). Veteran missionaries,

who came through the persecutions of 1909 and of the war period, predict that within ten years Christianity will again be taught in the Missionary schools.

But there are regrettable features in this new religious freedom. Since the organization of the Republic, with its discontinuance of the alliance between religion and education, Turkey is left with few moral anchors. It is especially noticeable that religion has lost its hold on the youth of the country. The *Hocas* ("religious teachers") who formerly conducted schools in connection with the mosques, no longer have a significant place in community life. The priests still give the daily "calls to prayer" and officiate at formal religious meetings. This religious letdown is especially to be noted in cities like Adana where the "machine civilization" has left its inevitable mark on the lives of the people. The higher classes no longer take religion seriously. Many of them have discontinued their visits to the mosques at the time of prayer. Their religion, like their politics, has become saturated with the cheaper ideals of Europe and the West, which carry with them a note of cynicism and sophistication. The poor, the ignorant, the outcast people still retain their old religious habits of prayer and meditation, but the middle and upper classes "pass by on the other side" with a wink and a hand over their mouth, as if to say, "these people go because they are too ignorant to know any better." This situation has its comic side too. Unemployment has invaded the sacred profession of the Hoca. Last spring a prominent Hoca came to us and begged for "just any kind of work you can give." He donned an apron and we discovered him to be an excellent cook, and a good Turkish teacher. He was well educated and likable and quite unselfish. Morning and evening he went to the mosque to give the "Call to Prayer," although he received

never a penny for it. Imagine a Chicago minister in an apron, cooking for "unbelievers!"

In the interior, life is different. Turkey has no distinctly rural district. There are two types of community organization: the city and the village. The city folk keep the shops and run the cotton factories; the villagers raise the cotton, grain, fruits, and vegetables for national consumption and export. In between these two classes are the "migrant laborers." In the winter times when it is cool on the plain, these people work in the Adana factories or on the railroads. In the summer they trek to the higher grasslands of the Taurus Mountains where they help with the harvest. In the fall they return to the plain to pick cotton. These migrants are called *yureks* ("wanderers") and are the cheapest labor to be found in the Near East. They work for as little as 50 piasters (25 cents) a day, and live in rude tents or in the open. They eat dry bread (which is round and very thin like a newspaper), fresh vegetables, and *Bülgür* ("rice soup"). Coffee and tobacco are their only luxuries. They move their supplies by camel or donkey (owned by the middlemen) and take their herds with them wherever they go. Most of them cling to their old religious superstitions and remain untouched by the cynicism of city life. They live a simple, wholesome life, not unlike the people in the villages, although more restless. They have the diseases common to the land—dysentery, yellow jaundice, malaria, typhoid—but with reasonable care they can avoid these, and live a very healthy existence. They are extremely generous and responsive to kindness. They will share their last "sheet of bread" or their last cup of *yort* ("buttermilk") with a weary traveler, and they always invite one in as he journeys along the mountain trails. They are delightfully childish, often spending their last piaster for a western trinket

that you and I would consider worthless. Away up in the Taurus, fifteen miles from the nearest habitation, we found a yurek camp where several fortunate young men were wearing pleated shirts which one sees every day in the second-hand Jew shops along the bowery. In this formal attire, they were watching their sheep on a quiet Turkish mountainside! To keep away the "evil eye" they place the skulls of animals and sometimes strips of old cloth on trees and rocks. Until a few years ago the customary technique in childbirth was to throw the prospective mother up and down in a blanket until the new life had come into the world. The village people, also, are for the most part likable, wholesome, and deeply religious. I suspect out there in the silent and mystic mountains there is a relationship between nature and worship. Life moves slowly and there is time to devote to one's Maker. In the mountain villages the mosque is still the social and religious center of the community; the priest a power among the people. Unless the new government takes this into consideration in its search for a national religion it will never succeed. For religion will never work if it is imposed on the masses; it must evolve out of them. In spite of the government's reforms in education 80 per cent of the folk are still illiterate and the greater part of the population still lives in the old régime. Constantinople has always been Exhibit A in Turkey; it is no more typical of this country than Cairo of Egypt or New York of the United States. A tutor who stays three years at Robert College, and side-trips to Europe every summer, knows about as little about life in Turkey when he leaves as he did when he came.

Politically Turkey has made giant strides in its first eight years as a Republic. Its social progress has been slower. Its religious life has stayed almost at a standstill. Financially the country is endeavor-

ing to lift itself by its own bootstraps. Too poor to go on with its program, and too proud to borrow, the result has been an unbearable tax system. One shopkeeper told me recently that he was paying twenty-one different kinds of tax. The next day his shop was closed. I asked him why, for he seemed to be doing a good business. "I can't go on," he said. "Fate is against me. Tomorrow I go to the cotton fields. It is the only way." Think what that means! From a little shop where he was his own boss this man goes to work in the boiling sun of the plain for 20 liras (\$10.00) a month. His employer gives him two meals a day consisting of dry bread, coffee, *bülgür*, and olives. Here he works from sunup to sunset with the twin hazards of sickness and unemployment hounding him constantly, and with twenty "down-and-outers" ready to take his place the moment he becomes incapacitated. Well, his family simply cannot live in the city for this money, and so he is faced with two alternatives: either his wife and children must go to work with him or they must live in "paupers' row," a slum area on the edge of the city. Here they are crowded in with other unfortunates in houses made out of benzine cans (which always remind me of the Standard Oil Company), with no sewage facilities, and a questionable water supply, where the summer sun beats down unmercifully on their hovel six months of the year. Beyond this there is nothing. The Red Crescent, similar to the Red Cross, does take care of a few of them but it is a feeble gesture and not at all a beginning of the social work needed. In this city of 85,000 there is no Community Chest, infant-welfare station, maternity hospital, municipal lodging-house, day nursery, or Y.M.C.A. or Y.W.C.A. There is one free clinic maintained by the government, good in its way, but entirely inadequate to meet the situation. Reports

of the infant mortality run all the way from 40 to 70 per cent. One is probably safe in saying 50 per cent.

The situation in the factories is deplorable. Child labor, the fourteen- to fifteen-hour day, low wages, and an absence of safety devices are the accepted thing. The cotton pods are used for fuel and daily spread a smelly disease-carrying curtain across the city. Many of the younger boys who come to our playground have fingers or arms missing, eyes shattered by unprotected machinery. Some of the workers never see the light of day excepting through a dirty factory window, but work from before dawn until after dark. In the early morning one sees entire families on their way to the factories and fields, the babies, sleepy-eyed, being carried Indian fashion on the backs of weary mothers. In the winter time these poor souls beg to be allowed to sleep in the factories where it is warm, for in their homes they run the risk of frozen fingers and feet. On hot summer evenings one sees the "migrants" sleeping on hard boards in alleyways and on sidewalks. In the morning the first pale tint in the east awakens them to the weary round of another day. On their way to factory and field they buy sheets of bread and grapes and a little cup of coffee (2 piasters) which they devour in transit. All told this meal costs them about 8 piasters (4 cents). The permanent city workers envy the Yureks because the latter can look forward to a time when the monotony of their life will be relieved by the adventure of a journey to a new country where they will do an entirely different type of work. One never becomes hardened to such misery, for it seems so hopeless when there is so little initiative among the masses, so little desire to better themselves. Thomas would be quite discouraged if he tried to apply his four wishes to life in Turkey. *Affection* they have (sometimes) from their family;

recognition, almost none; *security*, very little; *new experience*, only in the imagination.

Family life and customs are undergoing revolutionary changes in Turkey. The fez, of course, is forbidden. So is the veil for women, but even in Adana there are women still wearing them. There are many of the homes in which I cannot visit for fear I might look upon a woman's face. In Turkey many women still feel it is as improper to show their faces as it is for an American woman to show her body. We were traveling by horseback through the Taurus when we came to a small mountain village. There were some women drawing water at the village fountain. When they saw us coming they immediately pulled their dresses up over their unveiled faces and ran as fast as dignity allowed to their huts, showing more of their anatomy than a Chicago society matron would consider proper. Mehmet Ali Bey, my Turkish teacher, is one of my best friends. We had been to dinner together one evening, and he said afterward that he would like to have me visit his home. "But," he continued, "this would be impossible. In my home we still have the harem of the conservative Turkish family. My sister and my mother would not be allowed to see you and my father, who is very fanatical, could not welcome an unbeliever into our family circle."

Feminism is just beginning to have its innings. In his sweeping program of reform, Mustafa Kemal has not forgotten the ladies. They now have the right to vote. When Fethi Bey returned from Paris to organize the Young Turks party recently, he staged a parade in Smyrna in which Turkish girls took part. This is the second time in the history of Turkey that women have dared to appear in a public demonstration.

Hollywood continues to send its dirtiest

to the Near East. And the theater managers give free shows to children to encourage their attendance. These are the sort of pictures shown for "Adults Only" on South State Street. Several weeks ago some of my boys invited me to go with them to the first talkie film to come to the city. In all innocence I went, and from first to last I was ashamed for America. The picture was the "Hollywood Revue," and it seemed to me the distributors had purposely cut out all but the dirtiest parts. The dialogue was in English. But this only increased my discomfort, because the boys wanted me to translate every word into Turkish. I have never felt so small, so humiliated in my life. Here I was, a missionary, wasting precious moments translating a lot of silly love songs and "mush" for foreigners who drank in every word and seriously believed the tinsel and bauble life to be typical of America. When the climax came in the shape of a lewd dance of an almost nude woman I could endure it no longer and left the theater. I explained to them that the "Hollywood Revue" was not America, but they only laughed. I decided then to turn their love for music into something worth while. The next evening they came for coffee and we learned some songs together. They especially liked Foster's melodies, Carrie Jacobs Bond, Ethelbert Nevin, and other American composers. I may yet be able to make up for that three hours of Hollywood filth! In the name of all that is clean and pure, why, why does America send its worst to these countries!

"See with how large letters I write unto you with mine own hand." And yet I have not told you of Tarsus and of Galatia, of Cilicia and Antioch, about which I could write more. You have not heard about my struggles with the language, about the many interesting anecdotes heard every day on the streets, about the day when I

was arrested and taken to jail for not paying my income tax, about the glorious month spent exploring the trails and streams of the mountains, about the many fascinating world travelers who have tarried in Adana to exchange strange stories of adventure and bloodshed, about the work of Miss Towner's school and Dr. Haas's hospital (about which I could write as much more), about the effect of the machine on the life of the people; and my own work: what I have thought, said, felt, and done during these first few months' adjustment to a new environment. These things must be revealed in another letter. It is very late now; I have had a difficult day and the oriental night is softly beckoning me to my bed on the roof.

The following is a skeleton of a typical day in my work:

5:00	Out of bed and under a home-made shower
5:30	Turkish lesson
7:00	Breakfast
8:00-10:00	Study Turkish
10:00-12:00	Craftwork class for boys
1:00- 1:30	Rest
2:00- 7:00	Playground
7:00- 9:00	English class
9:00	Reading, letter-writing

We are very busy converting an old Armenian house into a social center. Here we hope to have visual education, classes in new Turkish letters, work for the blind, craftwork, basketry, sewing, cooking, an infant-welfare station, music lessons, community relief work, library, game room, and girls' and boys' club work.

The boys' and girls' playgrounds are the chief activities at present, and with them for a nucleus we shall gradually build a rounded program of social service work. Out here such things take time and patience. We must meet suspicion, discouragement, and at times open opposition, but the response of the boys is an

inspiring thing. If you could see them clamoring at the playground gate for an hour before it opens you would be as thrilled as I am over the work. We have a registration at our boys' playground of over 3,000, and since I came 560 more boys have been enrolled. Not long ago a

Turkish friend told me that he was at the gate when a father brought his small son to the playground. The father turned his boy over to one of the assistants and said: "I give my boy into your keeping because I know he will be happier and better off here than he would be at home."

Observations Upon American Religious Music

By CECIL M. SMITH

THE desultory character of the services of worship in most American Protestant churches results in large measure from the absence of any spontaneous enthusiasm for singing. Most congregations sing haltingly and feebly; half the worshipers make no attempt to sing at all. Other congregations, by exception, respond to the appeal for vigorous singing by a lusty bawling more devoid of musical feeling than the most utter silence. Most choirs, similarly, view their Sunday morning function as a somewhat sombre social observance, which has certain accidental religious and musical connotations. So, the country over, the rare instances of good congregational and choral singing are the exceptions which prove the rule.

I wish I might provide a simple formula by which the vocal enthusiasm of congregations might be strengthened, and the spiritual and aesthetic vision of choirs sharpened. But the causes of our national apathy toward religious music are too deep-rooted to be eradicated by any simple educational technique. This apathy arises, it seems to me, from our national lack of any indigenous literature of religious music sufficiently inspiring to

compel our imagination. In our selection of hymns and choral music alike we are forced to choose between native music of low value and foreign music of high—or, alas! of equally low—value. Since, at present, all available religious music of real excellence is of the imported variety, religious music in America, like grand opera, has to be kept alive by artificial respiration.

One reason for the present lack of any notable religious music of American composition is, simply, that there are no great American composers of any kind of music. In three hundred years the United States has not produced a single creative musical genius. This failure results in part from the inefficiency and inadequacy of American musical education. Even if a boy or girl manages to retain a virile love for music through a discouraging primary and secondary education, he can find in no college or conservatory a discipline comparable to that of European schools of music. In Harvard University, for example, the subject of counterpoint—the backbone of all musical composition—is disposed of in a single year. At the Schola Cantorum in Paris, every student studies counterpoint for seven years, and he

learns to write counterpoint! Similar comparisons might easily be made throughout the entire musical curriculum.

But this absence of musical genius in America may further be attributed to the brief cultural history of America, as compared with that of Europe. John Smith did indeed come to Jamestown in 1607, but only since the Civil War has America begun to develop any homogeneity of taste and appreciation. American life has until recently been too largely centered upon the economic struggle to busy itself with the establishing of a tradition of musical creation. Consequently a musician who felt the urge to compose was discouraged by the difficulty of having his composition performed or listened to. It is only since the World War that this difficulty has been largely overcome. Within the last fifteen years symphony orchestras and other music-giving organizations have come to occupy a remarkable prominence in the cultural and social scheme.

This phenomenal awakening of interest in concert audiences has turned composers—those of Europe and the growing body of American composers as well—almost wholly in the direction of the concert hall. There is little temptation to write an anthem to be performed by a poor choir or a hymn to be sung by a faltering congregation when an orchestral piece may, with a bit of luck, be given a performance of glowing perfection by Dr. Koussevitzky or Dr. Stock, and a piano sonata be played by Vladimir Horowitz! And so our best American composers, John Alden Carpenter, Aaron Copland, and the like, do not write religious music.

There is, moreover, another side to the story. Modern religion lacks a definition which is comprehensible to the layman. The secular-minded composer feels no compulsion to write religious music. It is difficult to hymn the principle of concre-

tion or the better integration of personality. There is no cause to fight for. Consider the inspiration the Catholic liturgy provided in the early centuries, or the burning new truths the Lutheran reformation presented in the sixteenth century! The great religious music of the past has usually had the function of propaganda to perform. We may sing things too silly to speak, but we also sing things too sacred to speak. Yet the modern religious music which is best from the musician's point of view, the music of such Britishers as Vaughan Williams, Gustav Holst, and Healey Willan, is for want of any serious conviction predominantly archaic both in the theological tone of the texts and in the style of the music. Popular American religious music, published in mass quantity in monthly "choir magazines," subscribes to a non-intellectual religious point of view, and is musically equally as atavistic as the better English music, except that it harks back in style not to the sixteenth century, but only to the decaying romanticism of the later nineteenth century.

This is a dolorous story. But there are some rays of hope for the future. American composers are daily becoming more resourceful, and each new season marks an advance on their part toward the discovery of lastingly beautiful musical inspiration. Choirs the country over are showing a revived interest in the religious classics, and are preparing the way for a critical appreciation of a noble literature of American religious music, when that literature finally emerges from the present chaos. Religion is approaching a new transcendental definition; and music is the vehicle of the soaring spirit. I dare to hope, even to prophecy, that few generations will pass before American choirs and congregations will sing music that will be a genuine expression of our patriotic and religious idealism.

When Is a Sermon Made?

By DAVIS EDWARDS

PREACHING is the highest type of speech. Its underlying logic should be as sound as that of a lawyer's brief or a scientist's inferences. It should be as clear as a lecture by a wise and skilful teacher and as interesting as the best entertainment. It should be as compelling as the persuasion of an expert salesman or campaigner and as artistic as a polished short-story, drama, or poem. It should be as spontaneous, direct, free, and natural as impromptu speech and yet capable of the inspired utterance of the great prophets.

This is a high ideal, but not too high for the making of the sermons of Christian ministers—not too high for preachers who desire eager congregations rather than empty pews. Years of training and of actual experience are necessary to enable a preacher to approximate this ideal. Many factors are involved. This brief discussion considers only one of these factors, but this one is essential to effective preaching.

Let us assume a pleasant situation which perhaps does not arise as often as conscientious ministers desire. Let us suppose that a preacher has found time among his many duties to work on a sermon as he has wished to work. Should he, then, on Sunday morning, say to himself: "Well, here it is, my sermon—all done—and as good as I can make it! Here it is, in my hand, my manuscript!"—or, if he uses notes, "Here it is, my final outline—my sermon!" No; such an attitude precludes good preaching.

When is a sermon made? Only when the preacher stands in the pulpit and speaks to his congregation. Then, if at all, it is created. Then only! All that occurs before that time is merely preparation for

the job which cannot be done until the man stands before his people. Years of experience may have given him wisdom and sympathetic insight. Years of training and experience may have given him good mental, emotional, vocal, and physical habits. He may have spent hours, days, or even weeks developing the manuscript or outline which he calls his sermon. All this, however, is only preparation for the real making of the sermon.

Let us consider an analogy. Both the painter and the preacher are creative artists, but in some respects the preacher's task is harder. The painter, like the preacher, must acquire understanding and skill through experience and training; but when a given piece of work is to be done, the painter, unlike the preacher, may work at his easel when inspiration comes; and when the painting is finished, it stands complete forever. No work is to be done on it while we are enjoying its beauty and receiving its inspiration. All of its details are simultaneously before us.

The preacher's task is more exacting than this. It is more like that of the lightning sketch artist than that of the painter, for both the preacher and the lightning sketch artist must create as the audience looks on, presenting detail after detail of the message or the picture in time sequence. But the preacher's work is even more difficult. Although the lightning sketch artist must create his picture in the presence of his audience, nevertheless, when he is through, his work stands forth complete, the total embodiment of his imaginative conception. The preacher, however, when he creates an inspiring picture of the life of Jesus, or an impelling picture of social needs, or a call to better

living, not only builds detail after detail in time sequence, but also finds that an invisible eraser follows every detail striking it at once from the congregation's sight. If the congregation is to know the message as a whole, in perspective, the preacher must work with such skill, such wise selection of detail, such vividness, such accuracy of proportion that the average man, without unusual strain on attention, may store essentials in memory for a flashback of his mind at the end when the full realization and power of the message may come upon him.

Above all, the preacher must realize that his sermon does not exist until his people are in the pews and he is speaking from the pulpit. He finds his message as an artist achieves an imaginative conception which is later to be embodied in line and color on canvas. He selects arguments, illustration, imagery, figures of speech, and words as an artist selects colors and brushes. He arranges an outline or writes a manuscript as the artist lays his colors and brushes in order before him. His outline, or his manuscript, is merely the orderly storehouse of material from which he draws as he works in the presence of his congregation. His trained,

responsive voice and body are like the artist's accurate and inspired hand. When at last he stands in the pulpit he needs all his resourcefulness in using brushes, colors, and skill in order to create the living reality of religious experience.

If a preacher has courage enough to judge himself by results attained, by the effectiveness with which he helps people, he will know that nothing counts except what happens as he speaks. All that goes before is merely getting ready to preach. The sermon itself is the interaction of preacher and congregation. Out of this personal reaction, the preacher causes the growth of clear thinking, courage, consolation, consecration, new vision, inspiration. This vital process *is* the sermon.

Ideally, a man should be able to say to himself as he goes into the pulpit, "An alert mind through the years has given me vision. Exacting and exciting labor through the years has given me skill. I have crystallized wisdom and helpfulness from life. Now I have a special task to do. My materials lie ready in convenient order. Now I enter the pulpit eager to begin the work. Now with God helping me to keep my powers at their best,—now I make my sermon."

The Architecture of the Rural Church

By ANDREW L. DRUMMOND

This is part of a lecture delivered in Graham Taylor Hall last spring. Another part dealing with the suburban church and the downtown church we expect to publish in the March issue. Dr. Drummond, who is a young minister of Edinburgh, Scotland, will be with us in the first term of the Summer Quarter teaching courses in Church Architecture and in Worship.—THE EDITOR.

Little has been done to solve the problem of the rural church except in districts that are practically semi-suburban and residential. Here we may

say: "Seekest thou great things for thyself? Seek them not." A handful of plain folk worship in a building that is seldom pleasing, and often demoralizing in drab

ugliness, with mouldy cushions, dingy curtains, and torn hymnbooks. Worship in such a setting may, of course, be deeper and more sincere than in a great cathedral, but is it really necessary that country people be divorced from everything which points to the fact that their Heavenly Father is a God of Beauty as well as Truth? If the farmer sees God in nature, is he not repelled by a building which is a blot on the landscape? If a minister is well aware that Beauty is an attribute of the most High as well as Goodness and Truth, can he rest content without leading his people to desire a more lovely sanctuary, and to do all within his power to improve his present church? The rural community that has a colonial church with simple colonnade and steeple is not badly off. The exterior will not need much alteration besides repainting, if it is a frame building. The interior will in most cases be oblong, with straight pews and a central aisle. The alterations will probably be a matter of decoration rather than reconstruction. The house-painters' stenciled scheme of geometrical patterns and texts will have to go.

A light color scheme will at least be inoffensive. The Puritans have been quite unjustly condemned for being addicted to whitewash. Quite likely in the last generation colored glass of the crudest kind was substituted under the impression that the sanctuary was being beautified. As far as possible replace this stuff by clear glass in small panes, through which the village green with its trees may be seen. The real constructional problem will be the arrangement of the pulpit end of the auditorium. In a rural church there is generally plenty of room. The choir may, therefore, be moved from behind the pulpit either to the front pews or to the side. The organ pipes should certainly be moved from the central position. The platform pulpit should be removed, and a

wide open space be secured at the front of the church, by the removal of unnecessary pews. The space should be occupied by a shallow platform, with three or more steps sweeping around and leading to the lower floor of the auditorium. The communion table, of dignified colonial design, should stand at the front of the steps in the central position (it is lost when placed on the auditorium level.) The pulpit, which should be of simple design but not too inconspicuous may be placed either at one side of the communion table or immediately behind it. If it is placed to one side, it will throw the communion table into relief and not appear cramped for want of space. The font should be placed on the platform and a reading desk, if desired, also seats for the elders or deacons, in line with the communion table. If the choir must be placed on the platform (and in a small church there is no need), they should be arranged antiphonally, at each end of it, rather than directly facing the congregation.

I am assuming that no chancel is being built out from the rear wall of the church, but that the platform is merely reconstructed. If the blank wall behind the pulpit is broken through so as to form an arch leading to a recessed chancel, the problem of the east end will be much more simple. But if the church house is back to back with the rear wall this will not be possible. The problem will then arise of how to treat the blank wall. If it cannot be broken either by a chancel arch or windows, a richly colored fabric may be hung, which would give the room that warmth which a pale color scheme craves by way of contrast. Mural paintings should be avoided. A simple cross will stand out effectively on a large scale, in relief, breaking the blank wall, if the unity of the congregation is not broken by symbolism that is somewhat of an innovation in a non-liturgical place of worship.

If, however, the minister finds himself in a rural parish whose church is not of simple colonial architecture, his position will be more difficult. There are innumerable churches of wood throughout the country that claim to be Gothic. I do remember one delightfully naïve example of carpenter's Gothic built a hundred years ago in a village among the Berkshire Hills in western Massachusetts; its wooden battlemented tower (it was Episcopal) matched the cupola of the Colonial Congregational Church (where I preached) across the village green. Both these white churches seemed to spring up naturally on the shady avenue of a New England village, with a lawn in front and the exuberant forest land as background. Generally, however, carpenter's Gothic is an abomination. A flimsy building with a steep roof, silly wooden buttresses that support nothing, jig-saw ornamentation, and an impudent little belfry that pretends to be a spire—that is a travesty of Gothic. It is much more difficult to improve a building like this than an old-fashioned colonial church, because it is square, not oblong, and the complicated gables of the roof, suitable only for a much larger church, completely destroy the interior proportions. Frequently, too, this type of church has curved pews. Curved pews may be pardonable in a city church located on an irregular plot of land, but are quite inexcusable in a small church. Even from the utilitarian point of view they frequently mean that the minister must be constantly turning to battalions to right of him and battalions to left of him, with only a few of his hearers in front. Such a church is likely to have conspicuous organ pipes and seats for the chorus behind the pulpit, not to speak of glaring windows and highly varnished pitch-pine woodwork, and sliding doors connected with the Sunday School room. It is difficult to know what to do with such a church, ex-

cept tear it down; or an opportune fire might do the work. A mere cabin is honorable and a purely domestic kind of architecture may be heightened to such a power that a house can be changed into God's house. But sham ecclesiasticism is architecturally and ethically intolerable. The same condemnation applies to the style which makes a church resemble a bungalow, squat, cozy, and "picturesque." A church may be a country church, but it nevertheless is a church, a House of Prayer. If we had merely to deal with existing specimens of crude and unintelligent design, the task would be difficult enough. But churches of this kind continue to be built all over America to house the smaller type of congregation, which is still at the mercy of the cheap contractor who has little conscience and less artistic sense.

Boards like the Methodist Episcopal Bureau of Church Architecture are doing a great service to the rural church by showing how its program may be adequately met, without any sacrifice of beauty, at a reasonable cost. There are cases of churches erected under the auspices of the Methodist Bureau at as low a figure as \$22,000, which provide for a chancel and two-story parish house enabling each department of the church school to conduct its proper program of worship and instruction. The basement is used only for the heating plant and storage. The parish house is at right angles to the auditorium, at the opposite end from the chancel; a side vestibule gives access to both auditorium and parish house. The beauty of such a church depends on its line rather than on applied decoration. Funds are saved by the substitution of a simple belfry for a stubby tower. The auditorium is a simple oblong: transepts are quite out of place in a small church—they are only in order in a larger building. Indeed, it may be said that the failure of many small

churches can be traced to the ambition of the builder to embody architectural features that are only appropriate in a church of large dimensions. The law of simplicity and reserve prohibits the building of small churches as though they were merely replicas of large ones.

The law of economy commends the colonial style for rural churches. Gothic should not be attempted unless funds are sufficient to build in stone. If a capable architect can be secured, brick with stone facing can be used for Gothic, but real ability is necessary if this is to be success-

ful. The interior of a rural Gothic church will generally have to be plastered, owing to lack of funds, though the ideal interior is stone: but in every case pillars, moldings, and window tracery should be of stone. Smooth plastering should be avoided. The dietitian's principle of "roughage" holds good in building as well as in "human architecture!"

A new day will dawn for the rural church, when it has expert guidance from denominational bureaus of architecture and common sense and idealism on the building committees.

The Life and Service of Dean Ward

As Seen by the Directors

PROFESSOR Frank Gibson Ward served as a member of the faculty of The Chicago Theological Seminary for twenty years. He came to the Seminary in 1910, soon after Dr. Davis became president. He had a great part in building the new Seminary out of the old. His contributions to the life of the institution were significant as a teacher in the department of Religious Education and as Dean. In this office he had an intimate and fraternal relationship with his students, winning from them an unusual loyalty and devotion. As a friend and adviser to his students, he was wise, sympathetic, and foresighted.

Professor Ward gave generously of his time and strength to the work of building and maintaining a close relationship between the Seminary and the churches of its constituency. He was often the preacher in the churches and his assistance in their practical problems of Religious Education was one of the most helpful ministries of the Seminary to the churches.

He had a large share during these twenty years in the growth and widening influence of the Seminary—the full measure no man can estimate. As teacher, scholar, adviser, and friend, he has left an abiding influence on all who knew him.

The members of the Board of Directors wish to pay this tribute to his significant service to this institution, and to express their great sorrow in his death. They also extend to Mrs. Ward their most sincere sympathy.

As Seen by the Faculty

FOR twenty years associated with The Chicago Theological Seminary, as teacher and Dean, generous friend and counselor to students, faculty, and alumni alike, Dr. Ward has shown himself the indefatigable, patient, cheerful, and self-abnegating servant of the churches through his service to the institution in which his life was so wrapped up. Where its name has gone and its influence been felt, his name and influence have gone also, often

unrecorded, sometimes unrecognized, but none the less real and essential.

Saddened with a sense of loss to themselves individually and to the institution in which they were his fellow workers, the Faculty takes occasion to record this testimonial of their affection and appreciation.

As Seen by a Colleague¹

I COUNT it a privilege to speak for a few moments of one to whom (with multitudes of others) my own personal debt for his high and wise friendship is great indeed, and on behalf of another group of his colleagues in Christian service present today who shared with him one of the central and abiding interests of his life.

His first interest was of course in the Seminary, and all that world of preparation and training for the service of the church and the world. He was a Christian scholar; but there was nothing of the recluse about him. He had also the outlook, the habits, and the sense of values of the man of affairs. And the great thing about him was that he kept these two aspects of his life and service in indissoluble union. He kept the perspective and the standard of values of the long and the whole view of life, in the direct and, as we say, practical service of church and city.

He gave himself without stint to that direct service, not only in his long years of distinguished service on the Board of the Society and as chairman of the committee on religious education of the whole church for the city, but also in the difficult direction of such different institutions as that in South Chicago, in an industrial area, or on the innumerable field committees that are seeking to solve the problems of the

old or young churches in this great metropolis. He brought to each and every one of these the contribution of the scholar's trained mind.

He gave first the faculty of full attention. It mattered not whether it was some tangled maze of church finance into which one of his former students had fallen, or some far-reaching policy of the whole church that was trying to meet the width and range of human life itself, he gave himself, and all of himself, to it.

With this capacity for intellectual and spiritual attention went a strong sense of what was and was not relevant. He was the spiritual enemy of garrulity, and of all the natural tendency of ecclesiastics to substitute self-expression and oratory for the exacting business of keeping to the point. And while he did not always express himself critically on this, he had a habit of throwing himself forward on his chair, when discussion was moving away from the urgency of life and action, that was not only a salutary warning that we shall always remember with affection, but something that belonged to the strong march of his life.

And that perhaps is what expresses his life best to us, who knew him in active service. He knew how far the great things of life have already come, the earth beneath its ancient stars, the long march of humanity, its knowledge, its conscience, its love, and its faith, but he wanted them all to go further.

I wonder if I am speaking of something foreign to others' experience of him, when I say there was something apocalyptic in his love for humanity and his faith in God, through Christ.

He was a liberal, but he had not been made free from the drive and hope of his religion. He spoke more than once to me of Henry Drummond's great sermon, *The*

¹ An address delivered at Dr. Ward's funeral by Dr. Ernest Graham Guthrie, secretary of the Congregational City Mission and Extension Society of Chicago.

City without a Church, because it was a city that had the living reality for which the church labors, and I believe he really thought, brave dreamer of the Christian dream, that one day, a day to which the University and the church must lead the way, this city that he loved, would be redeemed.

He was reserved, with some restraint of the older East from which he came, but there was a glow in him, a fire that leaped from some high altar of the soul. When he was speaking or writing of one of his students who had been stalled by circumstance somewhere in our western fields,

you got the impression that somehow or another we must all see to it that he went further. And that is his living bequest to all of us.

"Tomorrow is the new moon, and thou shalt be missed, because thy seat is empty." Yes, we shall miss him, true friend, great heart, faithful soldier in a great cause that does not end today. But we will go further because of him, catching something of his own quick footfall in the service of Christ, into whose larger service he has gone, valiant and full of honor, as we know, and as we judge, in Him, victorious.

Alumni Notes

1870. Thomas R. Willard. Word of Mr. Willard's death on May 5, 1929, was received from Mrs. Willard of Galesburg, Illinois. He was born in Groveland, Illinois, in 1844. During his association with Knox College from 1875 to 1923, he was professor, acting president, dean, and trustee.

1872. John G. Taylor, one of our oldest alumni, is pastor emeritus of the Park Avenue Congregational Church of Arlington, Massachusetts. He went to New England from Nebraska City, Nebraska, in 1876; he lived in Melrose, Massachusetts, for twenty years and has been a resident of Arlington for thirty years.

1876. John W. Ferner passed away in his eighty-third year on February 1, 1930, in Washington, D.C. During his long ministry of about fifty years he served churches in Illinois, Iowa, Minnesota, Nebraska, and Missouri.

1885. Alvirus N. Hitchcock writes as follows: "I entered the Seminary in 1882. The faculty then consisted of Professors Fisk, Boardman, Curtiss, Scott, Hyde, and Wilcox—all able men. The young fellows worked so hard that things seemed to be daily happening in our brain substance! Hebrew and Greek were major studies; and so were Theology, Homiletics, and Church History. Professor Graham Taylor had not yet arrived, but it wasn't long before I came to know and love him. Quite a number of the fellows whom I met often then would not answer to the roll call now. God be praised for the fine men whom I have known. Now, a young man of only seventy-five past, after several years in the pastorate and thirty-seven years of secretarial service with the American Board, I have 'retired' and am living with the wife of my youth in Oak Park."

1886. Alfred C. Wright sends word from Claremont, California, of the first reunion of the class of 1886 which was held at "Pilgrim Place" on January 9, 1930. He writes, "There were present, N. L. Packard, now retired and living in Redlands, California, having served churches in Iowa, Nebraska, and California; F. G. Alger, also retired, and passing the winter in Los Angeles, most of whose pastoral

service has been in New England; and your humble servant. There were ten of us at graduation: Wilson, Frame, Houlding, and Hadley have gone before; while nothing has been heard from Smith, Billings, or Rasmussen for years."

1888. Harry A. Cotton, pastor of the Illini Congregational Church of Warrensburg, Illinois, visited the Seminary in November. He celebrated his seventieth birthday this year. He has been at the Illini Church for nearly ten years. It is a rural parish which he describes as a "bit of New England" situated in central Illinois, twelve miles west of Decatur. This community was settled by New Hampshire people about seventy years ago.

1890. Harry N. Dexter forwarded to Professor Eastman a letter from his son who works on a newspaper in Lemont, Illinois, containing an amusing incident involving "four car loads of preachers" from Chicago Seminary. These students were all on a tour to the College of Berea but their business and destination were not known to the citizens of Lemont. The letter from Mr. Dexter's son describes a case of mistaken identity. "These chaps paraded their cars through town early in the afternoon, and Mr. Coats, the Methodist Episcopal pastor, recognizing one of our local blind pig operators in front of his joint, put out his hand and made a gesture like pointing a gun at him, and laughed. The bird went in and turned his booze into the sink and then phoned every other fellow of the kind in town that there was a 'raid' to be staged. Several that we know left town hastily, and ALL dumped their stuff to the point where there wasn't a drink to be had for love or money."

1891. Thomas G. Langdale died very suddenly on February 14, 1930, at his home in Lawrence, Massachusetts. He was born in Cincinnati, Ohio, in 1866. Upon graduation from the Seminary he was for ten years pastor of Congregational churches in South Dakota. In 1891 he went to New England where he was pastor of Congregational churches in Epping, New Hampshire; Tewksbury, the historic South Church of Salem, Haverhill, and Lawrence, Massachusetts.

1892. Lawrence G. Kent died at Chicago on March 31, 1930. He was born in Poole, England, in 1860. He came to America as a young man and entered Chicago Seminary. Following his graduation he began his ministry in Iowa; for twenty-four years he served various churches in Michigan. In Hilton Chapel on December 16, 1929, Dean Ward united him in marriage to Miss Minnie Adam of Casco, Michigan.

1894. William J. Warner who had been pastor of the Pelican Rapids Congregational Church and the Scambler Community, both of Minnesota, passed away on February 11, 1930. He was born in 1858 at Clinton, New York.

1897. Nils J. Lind. Word of Mr. Lind's death on July 5, 1930, was received from Mrs. Lind of Poplar, Wisconsin. Mr. Lind was born in Sweden in 1867. He held pastorates in Missouri, North Dakota, and Wisconsin.

1900. Frank E. Henry who had been vice-president of Billings Polytechnic Institute since 1928 is now national secretary for Congregational Church Extension Boards, editorial secretary, and field secretary for New England.

1901. William J. Chapman of Fallowfield, near New Boston, Massachusetts, writes "I am still 'marooned' on the brow of Tolland Mountain, 300 feet above the tiny Berkshire village of New Boston. My dear wife departed this life April 11, 1929; I am very much alone."

1903. J. Waldemar Harald is now superintendent of the Scandinavian Sailors' Home located in East Boston, Massachusetts.

1904. Eugene C. Ford, pastor of the Pilgrim Congregational Parish at Benson, Minnesota, reports that the church membership has increased about three-fold. In 1923, at the time of his arrival, the membership was 120; it is now 350.

1905. Robert D. Hall of the First Congregational Church, Wahpeton, North Dakota, attended the International Council of Congregational Churches at Bournemouth, England, as official delegate from North Dakota.

1908. Malcolm F. Miller, pastor of the First Congregational Church of Dickinson, North Dakota, preached the conference sermon at the Forty-Ninth Annual Conference of Congrega-

tional Churches of North Dakota, held at Carrington on May 13. He is the 1930 Moderator of the Dickinson Association of Congregational Churches of North Dakota.

1913. George T. Hanna writes from Oberlin, Ohio, as follows: "I left Iowa in 1926 to become pastor of my home church in Maryland. I was compelled to take a rest in 1928 on account of ill health. In 1929, I moved to Oberlin and during the past year have served as part time pastor at Florence. During this time two small congregations united and I am now pastor of the united church. My wife and I joined the First Church in Oberlin, and have enjoyed the splendid fellowship of this historic church, also the college environment."

1913. Christie G. Tokas. The Greek Evangelical Church of Roslindale (Boston), Massachusetts, has had the services of Mr. Tokas ever since he left the Seminary seventeen years ago.

1916. Jacob E. Schatz is pastor of the First German Congregational Church in Crete, Nebraska.

1918. Arthur E. Fish who is pastor of the First Congregational Church of Keokuk, Iowa, is also instructor in public speaking at Carthage College, Carthage, Illinois.

1918. W. Ernest Collins who is entering his fifth year as pastor of the Central Congregational Church of Topeka, Kansas, reports that for the past year he has been president of the Topeka Ministerial Association; chairman of arrangements for the First Kansas Convocation of Protestant Ministers; president, Kansas Convention of Religious Education; and chairman of Board of Trustees of Kansas Council of Religious Education. He visited Mexico in connection with the Seminar.

1919. Saishi Shiu is principal of the Kyoai Girls' School in Mayebashi, Japan.

1922. William R. Catton who has been pastor of the Congregational Church of Grand Forks, North Dakota, since 1926, accepted a call in June to the pastorate at Montrose, Colorado.

1922. Ralph R. Keithahn returned several months ago from India where he has been connected with the Madura Mission since 1925. The circumstances of his leaving have been discussed in various editorials in the *Christian*

Century and *Congregationalist*. He expects to return to India under the American Board at the end of his furlough. In the meantime he will have an article for us in the March issue of the REGISTER.

1922. Howard B. Pilcher, pastor of the Richfield Community Church of Minneapolis, was dean of the Minnesota Baptist Summer Assembly in July, 1930.

1922. Glenn A. Rowles, pastor of the First Congregational Church of DeKalb, Illinois, reports that he has many contacts with the students of the State Teachers College and finds the situation very interesting.

1923. A. Willard Jones is continuing in the splendid work of the Mission at Ram Allah ten miles north of Jerusalem, Palestine. It is a time of great uncertainty and great possibilities.

1923. Walter W. Kester is now editor of the *Business Bulletin of LaSalle Extension University*, Chicago.

1923. Paul W. Somers is boys' work director of the Pasadena Young Men's Christian Association. Last year he was president of Southern California Association of Boys' Work Secretaries. For the years 1929-31 he holds the office of president of the Council of Adolescent Activities of Pasadena. He operates a Summer "Y" camp on Catalina Island, enrolling 1,100 boys and leaders each season.

1924. William I. Newman, pastor of the Pilgrim Congregational Church of Hemet, California, has been elected President of Hemet-San Jacinto Valley Ministerial Association.

1924. Edward W. Willcox for six years pastor of the Congregational Church in Sioux Rapids, Iowa, accepted a call to the Congregational Church of Sylvania, Ohio. His work there began September 15.

1925. Wilfred H. Evans is now pastor of the First Congregational Church at Sheboygan, Wisconsin. For the past five years he has been located at Peru, Illinois.

1928. Alfred H. Bartter who was pastor of the Congregational Church of Gilman, Iowa, recently accepted a call to our church at Sioux Rapids.

1928. Charles S. Brown resigned his pastorate at Longmont, Colorado, to accept the ministry of the First Congregational Church at Colorado Springs. His articles in the *Christian Century* and his book reviews in the *Survey Graphic* have attracted wide attention and extended his influence.

1929. Robert C. Kemper, formerly minister of the First Congregational Church at Huntley, Illinois, accepted a call in February to become the pastor of the Church of the Redeemer in Alton, Illinois.

1929. Ivan R. Smith is now pastor of the First Congregational Church of Abingdon, Illinois, where he began work the first of October. It is a progressive community with a cultural background and intellectual interest. He writes of what he has received from the Seminary and of his plans for leadership training in his church.

1929. Albert C. Walker is pastor of the Congregational Church of Green River, Wyoming.

1929. Byron B. Wright. The ordination service of Mr. Wright took place on November 10 in his parish at Earlville, Iowa.

1930. Arthur D. Gray has returned to Talladega College as assistant to the president and alumni director. He expects to receive his B.D. at the Seminary by attending our Summer Quarters.

The Class of 1930

Charles T. Brewster who accepted a call in August to the pastorate of Elkader, Iowa, was ordained there on October 20. Dr. Holt preached the ordination sermon. This service occurred in connection with the seventy-fifth anniversary of the founding of the Elkader Church. One of the other events on the pro-

gram was a performance of Professor Eastman's play, "Bread."

Ira Ellis Cowling continues as pastor of the church at Gurnee, Illinois—a position which he has held for the last two years.

Akintunde B. Dipeolu's enrolment in the University of Chicago for further graduate

work makes it possible for him to remain in the Seminary dormitory for another year.

Chester B. Fisk, one of the traveling fellows in the Seminary, left for Germany in August to enter the Theological Department of the University of Berlin. He is enrolled in a course under Dr. Titius who was in residence at the Seminary for the Spring Quarter of this year. His appreciation of the comforts afforded students in American colleges and universities is very evident in the following excerpt from one of his letters. "Life in the Studentenheim continues to be very interesting, though like all Americans, I mourn the absence of the obvious blessings of central heating. Each room is equipped with a white porcelain stove and my time is spent on my knees before it, alternately blowing, and invoking Providence to make the fire burn."

Lawrence A. Gedcke accepted a call to the Congregational Church of Stillman Valley, Illinois. His ordination service was held at this parish on November 7, the Seminary being represented by Professors Holt, Kincheloe, and Hutchinson. In Hilton Chapel on August 1, Mr. Gedcke was united in marriage to Miss Hazel L. Jefferson of Seaforth, Ontario.

Walter C. Giersbach remains on the campus for further graduate work at the University.

Harold O. Hatcher was married in Graham Taylor Hall on August 19 to Miss Josephine Timmermann, a former student in the Seminary. They sailed in September for Germany where Mr. Hatcher will do a year's studying in Marburg University under a special scholarship awarded him by the Seminary.

Jacob L. Hirning returned to Redfield, South Dakota, to resume his duties as professor in Redfield College.

Edwin R. Howard became the pastor of the Congregational Church of Carrington, North Dakota. His ordination, together with that of Miss Eunice Trumbo, was held at the Trinity Congregational Church, Chicago, on June 5. Dr. Davis and Dr. Ward took part in the service. Word has been received of Mr. Howard's marriage on August 12 to Miss Linda N. Holm of Ryder, North Dakota.

Seth R. Huntington served the Congregational Church of Crystal Lake, Illinois, while a student in the Seminary. His ordination serv-

ice was held there on August 22, Dr. Patton preaching the sermon. This fall Mr. Huntington moved to Berea, Kentucky, to become the pastor of the United Church of Berea.

J. Alan Jenkins, a traveling fellow of the Seminary, entered Harvard University this fall to continue his graduate study.

Guy C. Jones continues at Worth, Illinois, as full-time pastor of the church there.

Kensuke Kawachi is teaching at the Doshisha University under the Friend Peace Fellowship of Hawaii.

Alexander G. LeMar recently became pastor of the Christian Church of Waukegan, Illinois.

Harold S. Matthews. Upon completing his work at the Seminary, Mr. Matthews resumed his service on the mission field at Tientsin, China.

Herbert G. May, another fellow of the Seminary, is taking further graduate work at the University of Chicago.

John C. Mayne retains the church at Spring Valley, Illinois, as full-time minister. On July 18, Dr. Ward preached Mr. Mayne's ordination sermon at Spring Valley.

Raymond E. Nelson continues his graduate work at the University of Chicago in the Department of Sociology.

Earl E. Pletch. Immediately upon completing his work at the Seminary, Mr. Pletch accepted a church at Winnipeg, Canada. He was married in June.

Waldo S. Richards who served for two years the Third Congregational Church of Oak Park as assistant minister was ordained there on September 21. He recently went to Milford, Iowa, to become pastor of the church there.

Rudolph W. Roth holds the pastorate of the Congregational Church at Charlotte, Michigan, where he has been located for the past year.

Durbin C. Scheibe. While serving the Congregational Church at LaMoille, Illinois, Mr. Scheibe was ordained there on May 12. This was also the occasion of the seventy-fifth anniversary of the church. Upon graduation Mr. Scheibe went to El Paso, Texas, to begin his pastorate at the Valley Community Church. He returned to LaMoille in September to

marry Miss Cora Wendt of Tonica, Illinois.

Demetrios Stylianou writes interesting and encouraging letters from Larnaca, Cyprus, where he is teaching English composition, church history, and Old Testament history at the American Academy. Mr. Stylianou has been in Cyprus for the past year, having received his degree in absentia.

William A. Tate remains at Argo, Illinois, where he has been serving the Congregational Church there for the past year.

Lawrence E. Tenhopen attended the International Council of Congregational Churches at Bournemouth, England, this Summer. In April he accepted a call to the First Congregational Church of Three Oaks, Michigan. Miss Mildred Shaw became his bride on July 24, 1930.

Eunice Trumbo enjoys very much her work as associate pastor of the First Congregational Church of LaCrosse, Wisconsin. She conducts a Junior congregation every Sunday morning at the same time the pastor is holding the regular church service. Her ordination took place on June 5 at the Trinity Congregational

Church of Chicago, Dr. Davis and Dr. Ward taking part in the service.

George C. Vance, who held the student pastorate at the Washburn Congregational Church of Half Day, Illinois, was ordained there on August 22. Professor Alderton took part in the service. Mr. Vance now serves the church at Smith Center, Kansas.

Ralph Veit, who is teaching at the American University, Beirut, Turkey, writes: "My schedule of work is rather heavy. I have two Freshman Composition courses, one Sophomore English Literature, and a Sophomore Business English course. Then too I will have such a terrible time learning all those new and very long names. I will be very busy for the next nine months."

Oscar W. Wagner carried on the work of the First Evangelical Church of Gary, Indiana, while a student in the Seminary. He remains there as full-time pastor.

Ezra P. Young left last January for three years work in Adana, Turkey, directing recreation in social settlements. An article giving his first impressions of Turkey appears in this issue of the REGISTER.

Wanted: News About You!

TO EVERY ALUMNUS:

For our use in preparing the Alumni Notes for the next issue of the REGISTER will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less. No one can give this information more accurately than yourself. You will confer a favor upon the rest of the Alumni if you will give us the facts.

Sincerely yours,

THE EDITOR

Book Reviews

THE COMING RELIGION

By Nathaniel Schmidt. New York: Macmillan, 1930. 262 pp. \$2.00.

After a discussion of Early Religion, Spirits and Gods, Magic, Myth, and Mystery, Professor Schmidt takes up Revelation and Atonement, A Grammar of Dissent, The Fall of Pan, and then studies the relation of Religion to Science, Art, Morality, and the State. The conclusion is reached in the twelfth chapter, where "Religion in the Future" is forecast, as a result of the preceding discussions.

This religion will perpetuate certain religious ideas and practices of the present; that is, sacred places will be visited by millions of people, but "relatively soon" there will be no officially recognized national religion anywhere, for the support of the state will be entirely withdrawn. Great changes will take place within the great religious organizations; but the Roman Catholic church will insist upon papal authority and doctrinal conformity, which will hinder unification. Such organizations as the Federal Council of Churches in the United States will continue to function; missionary societies will pool their resources; small denominations will merge; community churches will increase; religious congresses of all faiths seeking mutual understanding will be frequently held. Old denominational lines will probably break up; for example, "fundamentalists" in all denominations, eager to preserve biblical infallibility and the second advent of Christ, may form a new organization, while the liberals will do the same. The founders of the great prophetic religions (Moses, Mohammed, Zoroaster, Gautama, Jesus) will be approached from new points of view, and their veneration as revealers, saviors, masters, will be greatly changed. Tradition and custom will be stripped away and these leaders will be approached in the pristine spirit. The real function of the prophet will be revived in the religion of the future. A widespread struggle between conservative and progressive forces may be expected as emphasis shifts from creed and ceremony to the growing moral passion; this means a violent

break with the past. Millions of men and women today have no connection with any religious society and their numbers will increase; this does not necessarily mean less religion, for such persons serve philanthropy and social justice, and "in so far as these efforts involve a genuine consecration to what is conceived as the highest, they are manifestations of the religious impulse." The signs of the times warrant our belief that "we are on the eve of a great revival of religion." This will be ethical and will express itself especially in new types of fellowship, not grounded in creed, ceremony, experience, or obedience to authority; without priests or infallible guides; but "a republic of fellow workers."

So far as current ideas of the Christian religion are concerned, Professor Schmidt's conclusions demolish at least the frame if not the foundations. The prognosis is gloomy for organized Christianity. Meantime the statistics are not wholly disheartening; and the book is a stimulating challenge.

OSORA S. DAVIS

MATERIALS FOR MISSIONARY EDUCATION

The Missionary Education of Intermediates. By Mabel Gardner Kerschner. New York: Missionary Education Movement, 1930. 184 pp. \$1.00.

The Star of India. By Isabel Brown Rose. New York: Friendship Press, 1930. 192 pp. \$1.00.

The Golden Sparrow. By Irene Mason Harper. New York: Friendship Press, 1930. 150 pp. \$0.75.

Freedom. By Welthy Honsinger Fisher. New York: Friendship Press, 1930. 112 pp. \$0.85.

India Looks to Her Future. By Oscar Macmillan Buck. New York: Friendship Press, 1930. 214 pp. \$1.00.

India on the March. By Alden H. Clark. New York: Missionary Education Movement, 1930. 194 pp. \$0.60.

Bhaskar and His Friends. By Clara G. Labaree. New York: Friendship Press, 1930. 110 pp. \$0.75.

Porto Rican Neighbors. By Charles W. St.

John. New York: Friendship Press, 1930. 98 pp. \$1.00.

Between the Americas. By Jay S. Stowell. New York: Council of Women for Home Missions and Missionary Education Movement, 1930. 180 pp. \$1.00.

Sugar Is Sweet. By Dorothy F. McConnell and Margaret E. Forsyth. New York: Friendship Press, 1930. 122 pp. \$0.75.

West Indian Treasures. By Winifred Hulbert. New York: Friendship Press, 1930. 181 pp. \$1.00.

Children of Sea and Sun. By Mabel Garrett Wagner. New York: Friendship Press, 1930. 122 pp. \$0.75.

Trailing the Conquistadores. By Samuel Guy Inman. New York: Friendship Press, 1930. 236 pp. \$1.00.

Jumping Beans. By Robert N. McLean. New York: Friendship Press, 1930. 115 pp. \$1.00.

Again we present to the readers of the REGISTER a group of books on missionary education covering wide fields of interest and adapted to different ages and groups. As we suggested in a previous review of a similar series of volumes, the quality of these studies leads one to feel greatly encouraged concerning the technique of missionary education as it may be carried on in the modern church by means of these admirable volumes. The space at our command prevents our giving notice to such an extent as we would like to certain of these books.

The Missionary Education of Intermediates completes an admirable series of readers and books covering the principles of missionary education as applied to beginners, primary grades, juniors, and intermediates. The study of the intermediate child occupies the first fifteen pages. This is followed by practical suggestions well founded, usable, and of great value to any teacher. The literature is abundantly furnished and excellently chosen.

In *The Star of India* the author writes entertainingly and with apparent certainty of touch concerning the situation in India today. Especially commendable is the wide range of interest involved and the glimpses of practical life presented in a vivid manner. The worth of the missionary enterprise is brought forward

not too conspicuously. This book will aid in a genuine understanding of India even by adults.

The Golden Sparrow is designed for junior boys and girls. The text is well written and occupies the first half of the book. The second consists of talks to the leader and practical programs for the conduct of the study hour. A valuable section, beginning with page 114, is a selection of source material written by Indian boys and girls for the reading of the members of the class. If a teacher will prepare thoroughly on this course the class will be assured an interesting and valuable view of Indian life.

Freedom is a story of young India told in an entertaining way for the information of boys and girls. Pictures are very interesting and were drawn by art students at Tagore's Ashram at Shantiniketan. This adds an illuminating touch to the book.

The author of *India Looks to Her Future* is Professor Buck of Drew Theological Seminary. The volume is interesting for groups above the adolescent age but would be especially valuable for a study class on India in the adult department of the church school. The last chapter on India and Christ is a frank facing of the modern missionary problem.

India on the March is the second edition, new and revised, of Dr. Clark's study of India, first published in 1922. Since that time he has had occasion to spend another profitable period of service in India and he has sought to revise his book in the light of these experiences. It is still one of the best available small volumes on the subject.

Bhaskar and His Friends is a course on India for primary children. Miss Labaree comes of a missionary family which has been known for three generations for its distinguished service in Persia. The studies are well prepared. Supplementary material is admirable. There are suggestions as to games which will make the course interesting and a series of paragraphs accompanied by drawings shows how rice is grown and prepared for food.

Porto Rican Neighbors is a small book of interesting stories concerning Porto Rico and its children. Our own American interests in Porto Rico make this a valuable book for reading and study in our church schools.

In *Between the Americas* the map of the Caribbean Islands in the front of the book shows the scope of this study, covering especially Porto Rico, Cuba, Haiti, and the Dominican Republic. It is a narrative done in pleasant, descriptive style and reveals the general characteristics of our Spanish-speaking neighbors.

Sugar Is Sweet is admirably planned as the others in the series have been for class work with junior boys and girls. One reads the chapter, "The Black King," pages 6-8, and wonders just how accurate the material is, in view, for example, of "Black Majesty," by Vandercook, or was Vandercook romancing? Perhaps it makes no difference but our authors say that Christophe fired a silver bullet through his heart and Vandercook says that he put a golden bullet through his brain. It is a minor matter but leads one to wonder just what the facts really were. So far as the moral effect of the story is concerned of course it makes no difference.

West Indian Treasures contains several bully good stories and they ought to make the Spanish countries likable and better understood. The fact that one section of our volume is bound upside down does not interfere with the excellent quality of the text but it is another example of the fact that our book-making processes often sacrifice accuracy to speed.

Children of Sea and Sun is designed for primary boys and girls. It is planned for ten sessions. The stories are contained in the suggestions for the conduct of the hour. The source material is especially valuable in this volume. The letters from mission-school children are interesting and the Spanish songs add greatly to the value of the book.

The author of *Trailing the Conquistadores* is an instructor in international relations in Columbia University and an authority on Pan-American problems. The book is written from a thorough knowledge of the facts and is admirably adapted to its purpose.

Jumping Beans. We have called attention before to the way in which the Mexican problem not only in Mexico itself but on our border calls for most careful study and sympathetic understanding. The tragedy of "working in

the beets" is in slight danger of being overdone. These little features ought to make our understanding of Mexico better founded.

OZORA S. DAVIS

PRESENTING THE GLORIOUS GOSPEL

By Oscar L. Joseph. New York: Smith, 1930. 151 pp. \$1.50.

Dr. Joseph always writes in a stimulating manner and he attacks a wide variety of subjects. This book has to do with the principles and practice of evangelism. The discussion is in twelve chapters with titles happily phrased. The book adds nothing significantly new to the subject; but it presents well-known working principles with freshness and suggestiveness. The last chapter, "Preacher and Pastor," is a meaty dozen pages. The reading of this book ought to make anyone a more confident, happy minister.

OZORA S. DAVIS

PRAYER

By W. E. Orchard. New York: Harpers, 1930. 133 pp. \$1.25.

One turns with eagerness to this book. Dr. Orchard's priceless volume, *The Temple*, has been used by worshipers with great satisfaction for years. The author has written on the subject occasionally, as in *Problems and Perplexities*, and always with insight and practical helpfulness. Now comes a small and satisfying book, in which the difficulties of prayer in the modern world, both theoretical and practical, are frankly faced. This is followed by chapters on the basis and power of prayer, concluding with three studies of the subject in its aspects as intercessory, mental, and mystical. One of the most valuable parts of the book is a "minimum rule of prayer," adapted to different times of day and suggesting a form which might be used for each. One of the most valuable basic considerations that runs through the book is the affirmation that deep and vital union with God must be realized as the warrant for the successful practice of prayer. This is the best single volume on this essential Christian matter that we can recommend.

OZORA S. DAVIS

THE DAY BEFORE YESTERDAY

By James Moffatt. • Nashville: Cokesbury Press, 1930. 167 pp. \$2.00.

Dr. Moffatt appears here in a new phase of his rich and wide mental life. He becomes the interpreter of the religious tendencies of literature in the period 1860-90, which he calls "the day before yesterday." The chapter titles are: "The Loss of God;" "Nature for God;" "Instinctive Faith;" and "Some Fables of the Faith." With fine discrimination Dr. Moffatt interprets Hardy, Ruskin, Ibsen, Meredith, Matthew Arnold, and other authors of the period. The individual writers' work appears on the background of the larger movements and tendencies of the time. The chapter "Instinctive Faith" is especially clarifying. The author means "not beliefs that can be argued so much as intuitions which are dimly felt to be vital, even although there may be no adequate intellectual statement of them available at the moment." Beneath protest and criticism and apparent rejection lay an eager wistfulness for what John Fiske called "the everlasting reality of religion." These are the "Fondren Lectures," delivered at Southern Methodist University, Dallas, Texas, in April, 1929.

OZORA S. DAVIS

THE BIBLE IN ART

Compiled by Louise Haskell Daly. New York: Scribners, 1930. 306 pp. \$2.00.

The subject is somewhat confusing. This is not a book intended to show how the Bible has influenced art. It is rather a collection of Bible stories which have been presented in painting and sculpture and which is a valuable guide to anyone attempting a study of great religious pictures and statues. There are more than two hundred of these selections, which are well printed. Their value, however, to the church workers is seriously minimized by the fact that no reference is made to the works of art which the selections are supposed to have inspired. Perhaps the author felt that the volume would be too bulky if this material were furnished. The book as it stands is simply one-half of what might have been a most valuable handbook.

OZORA S. DAVIS

CREATIVE RELIGIOUS LITERATURE

By Arthur J. Culler. New York: Macmillan, 1930. 345 pp. \$2.50.

The creative religious literature studied in this book is contained in the Bible and therefore the title leads us to expect too much. Not all the literature of a creative character is contained in the Christian Scriptures. Limited, therefore, as the field is, the studies are admirably done and there are excellent bibliographical appendixes and also discussion topics and exercises at the end of each chapter. The book would make an admirable text for a study class and would stimulate a preacher in his pulpit work. If one is within the reach of libraries so that the references for study and comparison are available, the value of the volume will be greatly enhanced.

OZORA S. DAVIS

PREPARING THE WAY FOR PAUL

By Frederick M. Derwacter. New York: Macmillan, 1930. 165 pp. \$1.75.

Is Judaism a proselyting religion? Does it "compass sea and land to make one proselyte?" (Matt. 23:15) is a question which has been perplexing scholars for many years. The author has undertaken a careful study of the literary evidence in the New Testament day. With fine scholarship he has come to very definite conclusions.

Because of the light they throw on the nature of the Christian religion, both ancient and modern, his findings regarding Judaism are of special interest.

Through the medium of a widely spread Diaspora its monotheism and high ethics made a strong impression on the Gentile world in the period just before and after the beginning of our era. The Jews themselves, with a new national consciousness which arose out of the Maccabean struggles, launched a direct propaganda for their faith, using various methods to reach the Gentile heart. The religious atmosphere of the time favored them; their own privileged position favored them; and such evidence as is available points to wide success. But the anti-Judaism which had arisen early in Alexandria, and had found a broad acceptance on the basis of Jewish non-assimilation and imperial privilege and favor, was later fed by the hatred stirred by the Palestinian revolt and especially by the new Christian tradition. As this feeling grew, Jewish nationalism more and

more asserted itself, and all propaganda for the winning of Gentiles ceased. . . .

Briefly, it may be said that Judaism failed to win the world because of one thing which it had and one thing which it did not have. The first was the element of nationality, which strove to make all its converts members of the nation as well as followers of the law. . . . The thing that Judaism lacked was the mystery element, especially the mystery of redemption. That Judaism did not meet this need was due less to the measure of its inherent capacities for adaptation than to the early sharp separation of Christianity from the parent religion and its phenomenal success among the Gentiles. . . . In such a mood Judaism came to spurn the fruits of its own seed-sowing, while Christianity, unconscious of the wide extent of its indebtedness, reaped them as its own [pp. 153, 154].

BENJAMIN W. ROBINSON

JOSEPHUS AND THE JEWS

By Foakes Jackson. New York: Smith, 1930. 299 pp. \$3.00.

This handbook is far more interesting to the student of the New Testament than its title would at first indicate. Foakes Jackson has made a life-long study of Josephus, making many new contributions to the understanding of his works. The whole history of the Jews in the New Testament era is given in handy, readable, attractive form. As one review has it, "Apart from its value to scholars, the book offers a splendid story to anyone who likes exciting history."

The paragraph headings lead the reader on from subject to subject. "Antipas as Tetrarch of Galilee," "Antipas Marries Herodias," "Antipas in the Gospels and in Josephus," "Antipas and Jesus" (pp. 144-46). There is no writer who has given us more of the history of the time of Jesus than Josephus, and there is no one who has given us a better handbook of Josephus than this.

BENJAMIN W. ROBINSON

FOR THE BIBLE CLASS

Early Traditions about Jesus. By J. F. Bethune-Baker. New York: Macmillan, 1930. 205 pp. \$1.50.

The Christian Content of the Bible. By George Holley Gilbert. New York: Macmillan, 1930. 205 pp. \$2.00.

The Teaching of Jesus on Human Relations. By John S. Hoyland. Nashville: Cokesbury Press, 1930. 157 pp. \$0.50.

Word Pictures in the New Testament. By Archibald Thomas Robertson. New York: Smith, 1930. Vol. I, Matthew and Mark, 406 pp.; Vol. II, Luke, 297 pp. \$3.50 each.

Everyman's Story of the New Testament. By A Nairne. New York: Macmillan, 1930. 294 pp. \$1.80.

Books which make the Bible class interesting and attractive are not always easy to find. Here are some good ones published during the last few months.

In *Early Traditions about Jesus* the growth of early Christian tradition is attractively presented. "The Relation of the Gospels," "The Life of Jesus as Set Forth in Mark and Q," "What Jesus Thought about the World," "The Sermon on the Mount," "Narratives of Miracles," and other chapters make this a very valuable guide.

In *The Christian Content of the Bible* the author had the excellent idea of picking out from the entire Bible those passages which contain the distinctively Christian note. The book is practically all quotations and very useful.

If the two books mentioned above are too "modern" in attitude, *The Teaching of Jesus on Human Relations* is a good one for a moderately conservative group. "The Example of Christ," "Christ's Conception of God," "Christ's Conception of the Kingdom of God" are well given.

For an orthodox group making a first beginning in historical study, *Word Pictures in the New Testament* is a fine piece of work. All critical questions are either avoided or very delicately handled. While the two volumes may be rather expensive to use as a textbook, they serve well for the library of the class or of the leader. The work is in effect a commentary in a non-critical religious tone.

Everyman's Story of the New Testament is for younger people of high school age. Do not overlook this presentation of the history of the New Testament from "The Expectant World" to "The Pastors and Masters." The book is well printed and profusely illustrated.

BENJAMIN W. ROBINSON

THE COUNTRY CHURCH AND
PUBLIC AFFAIRS

By *Henry W. McLaughlin, Editor. New York: Macmillan, 1930. 260 pp. \$2.00.*

"The Task of the Country Church" was the topic chosen for one of the round tables at the Institute of Public Affairs which held its third annual meeting at the University of Virginia in 1929. The addresses delivered at that time have been brought together in this volume. Men such as Warren H. Wilson and Rolvix Harlan who have long been known in this field appear among its contributors, along with several whose activities have been of more special or local character.

The deliverances necessarily tend to take the form of wide surveys and popular presentations, rather than of intensive expositions. Variations in intrinsic merit are to be expected in papers prepared, as these were, for a definite audience and only incidentally for a reading public. Divergences in point of view emerge sharply in some of the discussions, and provide a healthy index to the perplexities that engage the minds of these chosen spokesmen. For example, in the section entitled "Problems" William R. King of the Home Missions Council has given a brief summary of the study by Miss Hooker entitled "United Churches," and has proceeded to support the thesis that the united church in some one of the forms described is the inevitable answer to church failure in unnumbered communities. In the following paper, President J. W. Jent of the Southwest Baptist College, Bolivar, Missouri, refers to the same study but propounds this thesis:

Such an organization may be a superb social agency. It may function in fine community life, but it is not the solution of the twentieth-century church problem in rural communities. United churches are unscriptural, unnatural, and impractical—a threefold indictment which invalidates their claim as an ideal in the promotion of rural welfare.

The chief value of the collection is to be found in its showing what is on the mind of the leaders—their preoccupations, fears, schemes, conflicts, hopes; and correspondingly, its chief defect lies in its failure to give even an inkling

of the reception given these papers and to report what discussion, if any, followed.

WALKER M. ALDERTON

LES ÉGLISES SÉPARÉES D'ORIENT

By *R. P. Janin. Paris: Bloud et Gay, 1930. 198 pp. Fr. 12.*

First of all, I would apologize for reviewing a French book were it not for the consideration that I do not regard it as my fault that the best books on the Eastern Orthodox churches are not in English but in French. The French Catholics may not talk so unctiously about their burning desire for the reunion of Christendom as some non-Catholics do, but in spite of this they show good practical sense by quietly studying the Eastern churches, knowing that thus alone any intelligent action is made possible.

The present volume is written by Father Janin of the Order of the Augustinians of the Assumption, who for many years has been stationed in Turkey and is now living at Constantinople. He is an acknowledged authority in the field, and is the author of many outstanding scholarly works on the subject of Eastern Orthodoxy. In this, his latest work, he presents a concise, readable account of the present status of the various Orthodox and separated communions, as well as information regarding their ecclesiastical organization, cultus, numbers, and other pertinent topics. For an up-to-date description of the present situation in the churches of the Christian East there is nothing better.

MATTHEW SPINKA

THE ROMANCE OF THE PORTUGUESE
IN ABYSSINIA

By *C. F. Rey. London: H. F. & G. Witherby, 1929. 319 pp. \$4.30.*

If you read only the most important books on the most important subjects selected by the most important authorities of the Religious Book Club, or some such reading standardizing organization, please pass this by. This book does not belong to that category, and has no chance whatever of getting into it. But if you are one of those untrammelled souls who

enjoy roaming in the less frequented eras of history and learning something of the curious even though it happens not to appeal to the popular interest, this is an excellent book for you.

The work, based upon original Portuguese sources, deals with the romantic quest of the intrepid Portuguese sailors for the fabulous kingdom of Prester John and their discovery of the practically unknown Christian empire of Abyssinia or properly speaking, Ethiopia. The contacts thus established resulted in the sending to Ethiopia a small band of soldiers, who rendered the Negus of the country such eminent service in his struggle against Islam that it may be said that they have saved the country for Christianity. Finally, the Portuguese Jesuits attempted to impose Roman Catholicism upon the country, and this led to their expulsion. The story covers the period from 1490-1633, and is told in a vivid style, which adds enjoyment to the otherwise interesting historical episode. If you are among the few who have taste for this sort of thing, here is a good book for you.

MATTHEW SPINKA

THE SPIRIT OF PROTESTANTISM

By Harris E. Kirk. Nashville: Cokesbury Press, 1930. 233 pp. \$2.00.

The spirit of Protestantism is the spirit of self-criticism in the face of the absoluteness of God. If this definition is correct, the title for the Cole Lectures of 1930 was well chosen. Dr. Kirk analyzes the present cultural situation in its relation to the church. Everywhere he observes a secularism as it creeps into the "Christian" life.

There are many who are as deeply concerned about this condition as Dr. Kirk. They will find his careful diagnosis very helpful. All those among the churchmen who still roll along in the spirit of unweary optimism and unshaken self-confidence, should read these earnest lectures and be awakened. We modern Christians can forge ahead in the cause of religion only if each of us is constantly asked: "Quo vadis?" We thank Dr. Kirk for having done so in such an impressive manner.

W. PAUCK

THE PURITAN MIND

By Herbert Wallace Schneider. New York: Holt, 1930. 301 pp. \$3.00.

It must be astounding to the historically minded person to observe that, in the beginnings of American civilization, people cultivated a stern, otherworldly religion, believing in a transcendent, sovereign God, while, three hundred years later, their descendants are devoted to an innerworldly, optimistic faith, striving to behold the divine immanent in what one calls the best human endeavors. Although they still desire to be loyal to the Puritans, they have practically given up the calvinistic theology and world view.

The fascinating book under review tells the story of what occurred to bring about this change of mind. It presents a history of Puritanism from the days of the builders of a holy commonwealth to the times of Franklin who taught a Puritan morality undoing Puritan theology, and of Hawthorne who preached Puritan theology, disregarding Puritan morality.

There is a pathetic strain in Professor Schneider's analysis. He says of Hawthorne: "He did not need to believe in Puritanism, for he understood it." It seems as if this somewhat paradoxical sentence is a description of his own attitude. I am under the impression that he would like to be a Puritan, but that, somehow, he cannot be one. With much sympathy, he deals with the belief in the sovereignty of God and the sinfulness of man, as long as this faith is sincere, but when a theology is made of it that does not correspond to the actually practiced attitudes of life, he scorns it. He likes Puritan piety, but he does not like Puritan conceit and self-righteousness. He is drawn to Jonathan Edwards, but not to the Mathers. He shows that, from the very outset, Puritanism developed a humanistic, if not egocentric, morality which, in the course of time, was to cause its breakdown. Theocentric devotion and strife for human happiness are the two poles around which his story is centered. They are attributes of one phenomenon and yet they are hostile to each other.

I whole-heartedly recommend this stimulat-

ing book. It contains an excellent bibliography. The Index could be more complete.

W. PAUCK

THE IDEA OF IMMORTALITY AND
WESTERN CIVILIZATION

By Robert A. Falconer. Cambridge: Harvard University Press, 1930. 61 pp. \$1.00.

In the Ingersoll Lecture of 1930, Dr. Falconer gives an interesting survey of the development of the idea of immortality from the days of the Greeks until the time after the World War. He shows that the increasing belief in the worth of human life demands the trust that death cannot put an end to its values. The little book constitutes a noble continuation of the famous series.

W. PAUCK

MAN'S SOCIAL DESTINY

By Charles A. Ellwood. Nashville: Cokesbury Press, 1929. 219 pp. \$2.00.

In reading Professor Ellwood's book, one is impressed with the wide range of his thought and his ability to penetrate to vital social and religious issues. One agrees with Charles C. Morrison when he says:

"This is a powerful book. It comes at the dawn of a new era for civilization and will do much to usher the new era in."

ARTHUR E. HOLT

THE SIGNIFICANCE OF PERSONALITY

By Richard M. Vaughan. New York: Macmillan, 1930. 320 pp. \$2.50.

Dr. Vaughan, professor of Christian theology at Newton, has done a valuable piece of work in his presentation of a comprehensive and self-consistent view of the world whose constructive idea is personality. He writes as a conscious and eager representative of the Christian movement. Its history and theology are his familiar possession. The jacket describes this volume as "philosophy in the style of literature." Isn't it about time for the flow of such books to cease? We have had a plethora of them addressed to the general public. What we now need is a volume written by an expert for experts and for students who hope

to become experts. Yes, a textbook, if you will, which will be as thorough, as historically minded and philosophically grounded in its way as Dr. William Adams Brown's *Christian Theology in Outline*. The latter, published twenty-six years ago, still remains the only work of its kind that does American theology major credit.

These remarks are obviously not directed at Dr. Vaughan's book. It would be impertinent to criticize an author for what he has not attempted to do. As a matter of fact his volume is one of the best systematic presentations of personalism that has appeared. He is right in believing that personalism offers a fruitful principle of theological systematization. Nevertheless it is matter of hope that some author and some publisher will conspire together to produce an even more complete book.

A. C. MCGIFFERT, JR.

PERSONALITY AND SCIENCE

By Harold Lynn Hough. New York: Harpers, 1930. 185 pp. \$2.00.

"The most remarkable fact about science is the scientist." This sounds simple, but it has far-reaching implications. In Dr. Hough's hands it becomes a profound, searching, and much-needed principle of criticism of contemporary thought. He uses "the central significance of personality" as a touchstone for the explanation and evaluation not only of such eminent figures in the field of arts and letters as Krutch, Lippmann, Dunsany, Hardy, Stuart Sherman, and Edwin Arlington Robinson, but of the generally prevalent mood and temper of our present intellectuals (including college students). It seems ungracious to apply to Dr. Hough such prosaic and abstract designations as personalist and humanist, though they do serve to place him. But his mind is so darting—to borrow from him his favorite adjective during the year 1930—his insights so swiftly clarifying, his touch so precise, his knowledge of literature and life so penetrating and comprehensive, that, like a poet or like electricity, he really is in a class by himself.

In a recent address to the Seminary students at fellowship meeting Dr. Hough made a plea for the minister as an intellectual force.

He was too modest to cite himself as an example of such a ministry. But some of the rest of us are quite ready to do so.

A. C. McGIFFERT, JR.

TYPES OF PHILOSOPHY

By William Ernest Hocking. New York: Scribners, 1929. 462 pp. \$2.50.

Harvard, as has been apparent for some time, has regained its ancient glory. William James, Josiah Royce, and George Herbert Palmer, a quarter of a century ago, were a philosophical triumvirate, whose names and fames were known round the earth. Their mantles have descended upon another three men, equally glorious in the realm of philosophy: William Ernest Hocking, Alfred North Whitehead, and Ralph Barton Perry. Hocking's *Types* is the outline of the introductory course in philosophy he gives at Radcliffe and Harvard. Yet it has value not only for beginners but for those who have long indulged in reflective thought. "In philosophy," he remarks, "while we may get beyond the rudiments, we never leave them behind." Informal, charming, provocative, the book is to be recommended especially to four groups of readers: (1) those who want a clear exposition of the positions known as Naturalism, Pragmatism, Intuitionism, Dualism, Idealism, Realism, and Mysticism; (2) those who desire to live more intelligently in this vast universe; (3) those who wish an introduction to Hocking's philosophical masterpieces; (4) those who covet a more intimate acquaintance with Hocking himself. For the last group the final chapter, "Confessio Fidei," will prove particularly delightful.

A. C. McGIFFERT, JR.

TRUTHS TO LIVE BY

By J. Elliot Ross. New York: Holt, 1929. 246 pp. \$2.00.

Were it not for the information on the jacket of the book and Glenn Frank's statement in his Preface, no one would guess that the author of this book is a Catholic. One might surmise that its author is fond of dialectics, for the book is full of argument; that he moves in the modern world of books, for

references and quotations drawn from Eddington, J. Arthur Thompson, Franklin Giddings, etc., are numerous; that he is talking to college students, for he has sacrificed distinction in vocabulary and style presumably for the sake of closer rapport with his audiences; that he is straightforward and constraining as a speaker, for the book suggests that his personality finds speech and personal contact rather than the written word its most effective medium of expression.

It is rather a sad commentary on the state of the Christian religion that a Protestant should think it worthy of mention when a book by a Catholic priest deals wholly and solely with material and points of view that are quite characteristically Protestant. We sometimes forget that the things which unite us are more than the things which divide.

A. C. McGIFFERT, JR.

THE NEW AMERICAN PRAYER BOOK

By E. Clowes Chorley. New York: Macmillan, 1929. 137 pp. \$1.50.

Whether wisely or not Protestant churches give evidence of a drift away from the "free" worship of an earlier day in the direction of fixed forms and liturgies. Contemporaneously a communion which has always been noted for the rigidity of its worship is embarked on what the author of this capital study characterizes as "liturgical adventure." The free churches may learn much from the experience of the Protestant Episcopal church, of which Dr. Chorley is historiographer.

As a background for understanding the new prayer book, he deals briefly with the history of its seven predecessors. The changes in the new book itself he classifies under the headings of "revision" and "enrichment." Among the points he notes are increased flexibility, shortening of services, changes not only of theological language but of theological statement, and a larger world of prayer in which the user of the book may move. "The new book," he concludes "is not perfect. But it is a large advance on the Books of 1789 and 1892. It is more human; more comprehensive; more truly devotional; more modern." Taken together with the new *Book of Common Prayer* itself, this volume should provide the minister with

fruitful subject matter for study, the results of which might well be shared, directly and indirectly, with his people.

A. C. MCGIFFERT, JR.

PROCESSION OF THE GODS

By Gaius Glenn Atkins. New York: Smith, 1930. 577 pp. \$3.50.

Dr. Atkins will be a member of our Faculty during the coming summer session. We salute him as a versatile, charming, and illuminating preacher, teacher, and author. His *Procession* is an exposition and interpretation of the world's living and dead religions, based primarily on their sacred books and the biographies of their founders and heroes. It represents a Herculean achievement of assembling primary and secondary sources, of entering sympathetically into alien points of view, of passing intellectual and ethical judgment on far-flung areas of human experience and reflection, of gathering together in artistic unity of presentation a vast amount of material, and, finally, of writing it out with great gusto, an immense *jeu d'esprit*.

The new internationalism and the new missions have made many parents, church-school teachers and laymen feel the need of an understanding of other religions than our own. They will find themselves happily in debt to Dr. Atkins for this book which glowingly meets that need.

A. C. MCGIFFERT, JR.

CHRISTIANITY IN A WORLD OF SCIENCE

By Chester F. Dunham. New York: Macmillan, 1930. 185 pp. \$2.00.

With a background of study at Chicago, Yale, and Oberlin, as well as a visit to the early homes of Christianity, Mr. Dunham has written a well-informed, interesting, and constructive interpretation of the past and present relations between science and religion. The early chapters are packed full of historical information about the place of scientific observation in the ancient world in general, in Hebrew life in particular, and in the subsequent career of Christianity. These chapters are so very condensed that the author has not been able entirely to avoid the appearance of a catalogue

of famous pioneers in scientific thought, but the facts are there in compact form.

When the book reaches the modern world of science with the new astronomy, the new geology, the new mechanics, and the new biology the reader feels disappointed that nothing is said of the new physics which has become the basis of so much new thought in this field of theology. The chapter on "The Rediscovery of the Bible" is an excellent summary of the rescue of a great piece of literature from the formalism of literalistic use. In the discussion of "The Remaking of Theology" a suggestive analysis of recent trends is offered, the author declaring his own loyalty to an empirical theology built upon scientific study of the data of religious experience. The reviewer was not quite sure what Mr. Dunham meant by "scientific study," for at times (pp. 146 f., 141, 154) he makes theology dependent on established scientific methods of observation, while at other times (pp. 148, 149, 155-62) he makes use of concepts and arguments which do not come within the purview of science. There seems to be a selective use of scientific method (in the large) without facing the conclusions to which this method leads scientific thinkers. Can this be consistently done without recourse to some other than scientific principles of explanation? And, if so, will theology then be an empirical science?

EDWIN EWART AUBREY

THE SARCOPHAGUS OF AN ANCIENT
CIVILIZATION: PETRA, EDMOM,
AND THE EDMOMITES

By George L. Robinson. New York: Macmillan, 1930. 495 pp. \$7.50.

The subtitle not only accurately describes this volume, but actually lists its subdivisions. It comprises primarily the results of thirty years of study of the site and environment of Petra. A second section discusses a number of themes relevant to the land of Edom, and the third surveys the history and religion of the Edomites and Nabataeans. The book is generously illustrated from photographs and drawings. The author has secured the collaboration of a number of scholars to contribute chapters on a variety of themes. These are

valuable additions to the interest and worth of the book.

Several of the chapters are written with such vividness and color as transforms recital of fact into good literature; and of none may it be charged that it is poorly done. The description of the topography and character of the land of Edom, and of Petra, that remarkable rock-girt citadel and emporium of the Nabataeans, is well worth while in itself. But for many readers, this will be quite eclipsed by the implications and side lights which the book contains for Old Testament study. Most of all, this relates to ancient religious practices. It was Dr. Robinson's good fortune on one of his visits to Petra to discover the significance of the great high place there. Subsequent search by others has revealed a total of not less than twenty such ancient shrines. The careful study of these is highly illuminative of the frequent Old Testament references to idolatrous worship, and not least of the prophetic polemic against "strange gods."

It is, however, in this first section of the book that its major worth inheres. The second and third divisions, while containing much of value, are of a lower order. This is due in considerable measure to a strange neglect of the results of Old Testament critical scholarship. It strikes one as odd to have Isaiah 57 ascribed to the prophet Isaiah (p. 164); and on page 396, Deuteronomy 23 as the work of "the great lawgiver," evidently Moses. More significant than these peccadilloes, however, is the unreserved acceptance of the historicity of the Pentateuch. Even more remote episodes are treated without a suggestion of critical consideration. Doubtless there is history in most of these passages, but this is not the way to arrive at it.

W. A. IRWIN

THE REALITY OF THE IDEA OF GOD

By W. Tudor Jones. New York: Smith, 1930. 160 pp. \$2.00.

"Only a small minority of people" believe in the reality of the idea of God, thinks the author. Hence the book: to give the grounds for such a belief.

The first ground is philosophical: Science,

with its purely physical categories, misses something.

The attempt of this book is to show that the truer explanation of all appearances on this earth is to be found by taking into account an existence of a Logos, and that all the qualities and potencies which appear on the whole scale of life are manifestations or incarnations of such a Logos.

The other is religious:

Man feels deeply at certain times—especially in times of stress and strain and tragedy—the urge to penetrate into the very heart of the cosmos because somehow or other he is convinced that he can unite himself with Reality that is the Secret and Marvelous.

This "cosmic" experience is unique, self-sufficient, self-validating: "We have no scales to weigh such an experience. . . . It is what it is. . . . If so, the reality of the Unseen Spirit is established."

This is not the place to refute metaphysical idealism and mystical romanticism (and they are here at their baldest). But, if these be the only grounds for a belief in the reality of the idea of God, the cause of religion is desperate indeed. And the author could at least have tried to explain how Karl Barth and H. N. Wieman, S. Alexander and A. N. Whitehead, who would flatly deny both of his "grounds," can still believe in God.

GREGORY VLASTOS

VENTURES IN BELIEF

Edited by Henry P. Van Dusen. New York: Scribners, 1930. 242 pp. \$2.00.

The imposing array of contributors listed on the title page of this book evokes the immediate interest of anyone who sees it. The book opens with a fitting introduction, "Christian Faith Today," by Reinhold Niebuhr in which he frankly faces the leading issues now confronting the Christian religion. This is followed by ten essays from as many different authors. Here are the individual titles: "My Belief in God," by Francis J. McConnell; "The Meaning of Jesus," by Henry Sloane Coffin; "Religion's Service to Life," by Leslie Blanchard; "What's the World to Me," by Henry Nelson Wieman; "The Christian Portrait of Man," by Angus Dun; "Must Society be a

Jungle?" by Kirby Page; "The Church of the Future," by Harry Emerson Fosdick; "What It Means To Pray," by Rufus M. Jones; "The Cross," by Richard Roberts; and "What of Life after Death?" by David R. Porter. Then comes a concluding essay by the editor himself, entitled "The Resources of Religion," in which he discusses four pathways to the resources of religion, namely: honest inquiry, worship, commitment, and trust.

While there is always a lack of unity in a symposium, Mr. Van Dusen has chosen this method because of what he calls its "obvious advantages." Each "writer has been invited to participate because of the particular contribution he has to make on the subject assigned." The editor is to be commended for the wisdom he has shown in including at the beginning of each essay a concise biographical sketch of the writer.

STILES LESSLY

FOR CHILDREN

The Monastery by the River. By Stanley Russell. New York: Smith, 1930. 105 pp. \$1.25.

At the Foot of the Rainbow. By Margaret T. Applegarth. New York: Smith, 1930. 269 pp. \$1.50.

Homely Homilies. By W. T. Gunn. New York: Smith, 1930. 147 pp. \$1.50.

The Little Boy of Nazareth. By Edna Madison Bonser. New York: Smith, 1930. 268 pp. \$2.50.

The Monastery by the River. "The water flows under the bridge and will not come back, but the mill wheel has been turned and the corn has been ground as it passed." Just so the lives, deeds, and sayings of the brothers Hilarius, Ambrose, Stephen, Andrew, and the others flow along in this charming story composed of two-minute talks, each delightfully written and poignant with a vital thought. Written for choir boys they serve well as children's talks, but are also adaptable for sermon illustrations.

At the Foot of the Rainbow. Margaret Applegarth has succeeded in doing what the artist wished to do—paint pictures of human rainbows on the imaginations of little children. Uncle Jasper helps her at the beginning by

telling of the Rainbow Railroad which goes straight to the throne of God. And what a time Miss Mary did have about her dresses and parties! How happy she was with the white dress, but how unhappy people made her feel when she wore yellow, red, brown, or black. And yet, they were all God's colors and made in the same fashion. The stories are very adaptable for Junior clubs and similar groups.

Homely Homilies. The author is a minister, was a newspaper man, and has as hobbies: gardening, photography, carpentry, canoeing and fishing. All these experiences enrich his collection of five-minute sermons—told with the spice of Scottish-Canadian humor. These stories are interesting; they furnish sermon illustrations; they may be employed as children's sermons.

The Little Boy of Nazareth. A wholesome picture of the first twelve years of the life of the boy Jesus. Fact is adhered to, and fancy judiciously employed. These stories—for each is separate—are interesting and relate the life of the boy Jesus to the life of the child today. At the close of each story a list of questions appears and also suggestions for handwork—invaluable aid to the club leader. The book contains sixteen full-page illustrations.

CARMETA E. SARGENT

FOR PARENTS

The Child in the Congregation. By Jay T. Stocking. Boston: Pilgrim Press, 1929. 114 pp. \$1.50.

The Creative Home. By Ivah Everett Deering. New York: Smith, 1930. 180 pp. \$1.50.

The Child's Approach to Religion. By H. W. Fox. New York: Smith, 1930. 95 pp. \$1.00.

The Child in the Congregation. Every minister has children in his congregation. Every minister wonders whether or not to preach to children, what to preach to them, and how to do it. Rev. J. T. Stocking, D.D., has had wide experience in this field and is well qualified to answer these questions—which he does in *The Child in the Congregation*. He also includes twelve sermons typical of those which he has used.

The Creative Home. "All creative play is a means to sanity and wholesome citizenship."

Mrs. Deering, a mother, a woman of wide

experience in club and playground work, an individual of remarkable sympathy and an understanding of child psychology shows in this book the vital necessity for adequate home influence. The book is full of practical suggestions, based upon experience, of how to develop the native powers of children through creative play. Simplicity is the keynote of the activities suggested, though in some cases suburban surroundings are assumed.

The Child's Approach to Religion. A book for parents who are concerned about the religious training of their children. It would also be of value to teachers of young children in the church school. From a background of ultra-conservative childhood and a manhood of sane liberalism the author can understand the best approach to such problems as the child's idea of God, prayer, the Cross, the hereafter, miracles and parables, and other questions—the approach which will require no “undoing” for the child in later life. The Bishop of Liverpool says that this book will help parents to teach not only their children, but themselves.

CARMETA E. SARGENT

GEORGE FOX: SEEKER AND FRIEND

By Rufus M. Jones. New York: Harper, 1930. 224 pp. \$2.00.

Modern Christianity may not know exactly where it is going but it is certainly “on its way.” One of the ways in which it seems to be traveling is toward Humanism; another, toward the Mysticism of George Fox. The New York Yearly Meeting of the Society of Friends reports an increased interest among non-Friends in the First Day meetings, and a Riverside Meeting has been established in Rev. Emerson Fosdick's Riverside Church. There is tremendous significance in those facts.

Between Humanism and Mysticism there would seem to be an unbridgable gulf, but Rufus Jones remarks the fact that “However little Fox suspected it, he was essentially a ‘humanist,’ in the noble sense of the word, in his estimate of man's nature and of man's immense possibilities.” It may, indeed, be the noble quality of “humanism” in the Quaker faith which is drawing many men and women into a closer study of its tenets.

Even though it were not a fact that more

and more Christians are becoming interested in Quakerism, a new book on the life of George Fox would be an event in the religious book world; for the Quakers, though always numerically insignificant, have always been a potent factor in the religious life of modern Christendom. They have, for some inexplicable reason, always had “influence,” and a study of their founder would add greatly to anyone's appreciation of that influence.

It is a matter of thanksgiving, then, that Rufus Jones has written another book on the strange life of that seventeenth-century reformer, whose reformation has suddenly been projected into the twentieth century and found to be a ferment that still works. It is more than a matter of thanksgiving that the book is so extremely lucid without being “popular,” scholarly without being pedantic, and inspired without being “inspirational.” These are qualities which we have come to expect from Rufus Jones, for he is a man with great gifts.

RICHARD MORROW STEINER

WHAT'S LIFE ALL ABOUT?

By Bertha Condé. New York: Scribners, 1930. 270 pp. \$2.00.

“The question most frequently asked the author by modern young men and women is phrased in the title of this book,” the jacket “blurb” of the publisher informs us. “Here,” it continues to tell us, “are satisfying answers.”

One is immediately tempted to ask: Satisfying to whom? If the answer be satisfying to those who believe everything they read, then our rejoinder must be a very positive affirmative; but if it include those who, in spite of philosophic and scientific learning, still find life a fascinating and wholly inexplicable riddle, then our rejoinder must be an equally vehement negative.

Many books on religion fail to convince the thoughtful reader because they are so limited in scope. This book fails because it is so unlimited. A glimpse at a few of the chapter headings will make this clear: “What We Are,” “Our Insatiable Hungers,” “The Greatest Fact in Human Experience,” “The One Trail to the Limitless Life,” “Jesus and the

New Psychology," "Creative Living," "A Reasonable Hope for Immortality."

This book, like all others which attempt to solve the riddle of Life, is a mass of borrowed platitudes. That the sources, from whom Miss Condé takes her multitudinous quotations, are all excellent, does not mitigate the fact that the food sandwiched in between is very thin indeed.

RICHARD MORROW STEINER

THE MASTER OF MEN: QUOTABLE
POEMS ABOUT JESUS

Compiled by Thomas Curtis Clark. New York: Smith, 1930. 234 pp. \$2.00.

Any anthology of verse is only as good as its compiler. He must possess a catholic taste and a keen sense of values. Thomas Curtis Clark in his first collection of *Quotable Poems* demonstrated his fitness to rank with Braithwaite and Untermeyer as the greatest of America's anthologists.

This volume of *Quotable Poems about Jesus* only enhances that reputation. Here the minister will not only find the complete poem that is on "the tip of his tongue" but not quite remembered, but he will find poems he did not know existed and he will begin to invent opportunities to quote them. An excellent "three way" Index—author, title, and first line—facilitates the finding of the poem, and excellent typography and arrangement make a continuous course of reading and discovery inevitable.

Thousands of poems have been written about Jesus. It is no small task to winnow the harvest, and quite naturally omissions have occurred, but it is extremely doubtful that your favorite poem about Jesus is not included in this wholly admirable collection, which should, to put it tritely, be on every minister's desk.

RICHARD MORROW STEINER

HE IS BECOME MY SONG

By Edith Anne Stewart Robertson. New York: Macmillan, 1930. 274 pp. \$2.25.

This book is subtitled "The Story of Christ in Poetic Form." This is at once an explanation and an apology. The author in her Preface speaks of the work as a poem, but apparently someone had doubts, hence the qualifying

phrase, "in poetic form." One is glad that this was inserted, for it makes the task of the reviewer much more pleasant, for there are many portions of this work which cannot be classed as poetry.

Only a master poet could sustain through two hundred and seventy-four pages the high quality of poetry demanded by such a subject as the life of Jesus, and no master poet, as far as I can recall, has ever attempted it.

Mrs. Robertson is undoubtedly prolific in ideas concerning the life of Christ, but she does not permit her poetic fancy to run away with whatever scholastic knowledge we now possess concerning the life and sayings of Jesus.

The best that can be said for this work is that there are moments of high inspiration which are definitely illuminating and which arouse in the reader genuine and deep emotion; but alas, such moments are few and far between.

RICHARD MORROW STEINER

THE GREEN PASTURES

By Marc Connelly. New York: Farrar & Rinehart, 1929. 173 pp. \$2.00.

I have laughed and cried, I have bowed my head in reverence and lifted up my heart in exaltation—and all because I have read Marc Connelly's *The Green Pastures*. He has dramatized the Bible stories as negro preachers in Louisiana have told them to their own people. His dramatization is based upon Roark Bradford's stories *Old Man Adam and His Chillun*. For a generation now we have been having devout people and educated people and occasionally dramatically skilful people try to put the old Bible stories in dramatic form. Not one attempt in a hundred has been successful. But now comes Marc Connelly who has not only dramatic skill, but insight and reverence and irresistible humor. Just as Basil Dean clothed Shakespeare in modern dress, so Mr. Connelly clothes these Bible stories in plantation negro symbols and characters and costumes. The result is a living, breathing work of art that is essentially religious. Mr. Connelly did not confine himself to the externals in the Bible stories. From the creation of the world to the crucifixion of Jesus, he deals always with the inner essentials and he writes

with a sort of creative sympathy that purges the emotions and lifts them to a plane of worship. One of the reasons for being hopeful about the modern stage is the fact that this drama has been far and away the most popular one of the year in New York. The play is much too difficult for amateur production—but for family and group reading purposes it is pure joy.

FRED EASTMAN

THE STORY OF THE DRAMA

By Joseph Richard Taylor. Boston: Expression Co., 1930. 555 pp. \$4.50.

Professor Taylor set out to write an authoritative book that would be easy to read.

He has accomplished his purpose. The result is one of those rare volumes suitable for the great host of intelligent playgoers as well as for study groups and academic classes in drama. The book is the first of a series each of which may be used independently. This one tells the story from the beginning of drama to the Commonwealth.

There are more weighty volumes dealing with the subject matter in the various chapters of this book, such as the origin of drama, the Greek period, the Roman period, Oriental drama, etc., but I know of none which provides so accurate and yet so readable a history.

FRED EASTMAN

Books Received

Five Missionary Lives. By T. H. P. Sailer. Missionary Education Movement. 22 pp. \$0.15.

Conflicts in Religious Thought. By Georgia Harkness. Holt. 326 pp. \$2.00.

Immortality. By S. D. McConnell. Macmillan. 178 pp. \$1.50.

Jeremiah the Prophet. By Raymond Calkins. Macmillan. 382 pp. \$2.50.

Christian Reunion in Ecumenical Light. Macmillan. 150 pp. \$1.40.

Rogues of the Bible. By James Black. Harpers. 262 pp. \$2.50.

Death and Renewal. By Paul Bjerre. Macmillan. 346 pp. \$3.00.

Miracle in History and in Modern Thought. By Charles James Wright. Holt. 433 pp. \$6.00.

The Christian Life. By Joseph Stump. Macmillan. 308 pp. \$2.50.

The Red Harvest—the Poet's Cry for Peace. Edited by Vincent Godfrey Burns. Macmillan. 433 pp. \$3.75.

Major Prophets. By the Bishop of Durham, H. Wheeler Robinson, and W. F. Lofthouse. Smith. 143 pp. \$1.25.

Minor Prophets. By the Bishop of Plymouth and G. H. Box. Smith. 144 pp. \$1.25.

Perpetuating Pentecost. By John M. Versteeg. Willett, Clark & Colby. 207 pp. \$2.00.

His Glorious Body. By Robert Norwood. Scribners. 229 pp. \$2.00.

Psychology in Service of the Soul. By Leslie D. Weatherhead. Macmillan. 219 pp. \$2.00.

Theism and the Modern Mood. By Walter Marshall Horton. Harper. 189 pp. \$2.00.

The Supreme Book of Mankind. By James G. K. McClure. Scribners. 227 pp. \$1.75.

The Autobiography of God. By Ernest R. Trattner. Scribners. 312 pp. \$2.50.

The Purpose of Jesus in the First Three Gospels. By Campbell N. Moody. Smith. 159 pp.

The Authority of Jesus. By Bertram Lee Woolf. Smith. 301 pp.

Armor of Light. By Tracy D. Mygatt and Frances Witherspoon. Holt. 273 pp. \$2.00.

Jesus and the Law of Moses. By Bennett Harvie Branscomb. Smith. 296 pp. \$2.50.

The Story of David Livingstone. By W. P. Livingstone. Harpers. 161 pp. \$1.50.

Behind the Big Hill. By G. B. F. Hallock and Robert C. Hallock. Smith. 232 pp. \$2.00.

What If He Came. By Garfield Hodder Williams. Smith. 205 pp. \$2.00.

The Passion Week. By Walter E. Bundy. Willett, Clark & Colby. 235 pp. \$2.00.

The Social Aims of Jesus. By Charles Henry Dickinson. Smith. 310 pp. \$2.50.

- S. Parkes Cadman.* By Fred Hamlin. Harpers. 148 pp. \$1.50.
- The Spirit of God and the Faith of Today.* By Richard Roberts. Willett, Clark & Colby. 185 pp. \$2.00.
- Objectives in Religious Education.* By Paul H. Vieth. Harpers. 331 pp. \$2.50.
- Tents of the Mighty.* By Donald Richberg. Willett, Clark & Colby. 267 pp. \$2.50.
- What is Lutheranism?* Edited by Vergilius Ferm. Macmillan. 307 pp. \$2.50.
- The Present and Future of Religion.* By C. E. M. Joad. Macmillan. 310 pp. \$2.00.
- The Mystic Will.* By Howard H. Brinton. Macmillan. 269 pp. \$2.50.
- The Gospel of Luke.* By William Manson. Smith. 282 pp. \$3.50.
- D. L. Moody.* By W. R. Moody. Macmillan. 556 pp. \$3.50.
- Studies in Matthew.* By Benjamin Wisner Bacon. Holt. 533 pp. \$5.00.
- How Shall I Learn To Teach Religion?* By Blanche Carrier. Harpers. 216 pp. \$1.50.
- Stunts of All Lands.* By Catherine Atkinson Miller. Smith. 198 pp. \$1.50.
- The Miracle of the Galilean.* By Paul B. Kern. Cokesbury Press. 263 pp. \$2.00.
- The Chorus of Life.* By Murdoch MacKinnon. Cokesbury Press. 267 pp.
- Men Who Made the Churches.* By Paul Hutchinson. Cokesbury Press. 212 pp. \$1.50.
- Sunday School Lessons for 1931.* By James H. Snowden. Macmillan. 394 pp. \$1.35.
- Jesus the Son of God.* By Benjamin Wisner Bacon. Holt. 152 pp. \$1.50.
- Peter the Fisherman Philosopher.* By John M. MacInnis. Harpers. 150 pp. \$1.75.
- From Justinian to Luther.* By Leighton Pullan. Oxford University Press. 256 pp. \$5.00.
- Prayers for Special Days and Occasions.* By G. B. F. Hallock. Smith. 192 pp.
- Solving Life's Everyday Problems.* By James Gordon Gilkey. Macmillan. 233 pp. \$1.75.
- Leaves from the Notebook of a Tamed Cynic.* By Reinhold Niebuhr. Smith. 198 pp. \$1.00.
- The Dream Power of Youth.* By Percy R. Hayward. Harpers. 177 pp. \$2.00.
- The Road to Faith.* By Winifred Kirkland. Smith. 270 pp. \$1.00.
- Christ in the Gospels.* By Burton Scott Easton. Scribners. 210 pp. \$1.75.
- Church and Newspaper.* By William Bernard Norton. Macmillan. 271 pp. \$2.50.
- Things I Know in Religion.* By Joseph Fort Newton. Harpers. 188 pp. \$2.00.
- The Inner Sentinel.* By L. P. Jacks. Harpers. 183 pp. \$2.00.
- Life of Phillips Brooks.* By William Lawrence. Harpers. 151 pp. \$2.00.
- The Bible and Business.* By Umphrey Lee. Smith. 164 pp. \$1.50.
- Rock and Sand.* By John Rathbone Oliver. Macmillan. 524 pp. \$2.50.
- Glimpses of Grandeur.* By Frank D. Adams. Harpers. 234 pp. \$2.00.
- This Believing World.* By Lewis Browne. Macmillan. 347 pp. \$1.00.
- The Turn toward Peace.* By Florence Brewer Boeckel. Friendship Press. 214 pp. Cloth \$1.00; paper \$0.60.
- Affirmations of Christian Belief.* By Herbert A. Youtz. Macmillan. 114 pp. \$1.00.
- The Story of the Drama.* By Joseph Richard Taylor. Expression Co. 555 pp. \$4.50.
- Bible Dramas (Second Book).* By W. F. Manly. Revell. 206 pp. \$2.00.
- Sindiga the Savage.* By Eric A. Beavon. Harpers. 291 pp. \$2.00.
- A Faith That Works.* By Canon E. S. Woods. Smith. 224 pp. \$2.00.
- The Story of Religions in America.* By William Warren Sweet. Harpers. 571 pp. \$4.00.
- Pathways to Certainty.* By William Adams Brown. Scribners. 293 pp. \$2.50.
- The Bantu Are Coming.* By Ray E. Phillips. Smith. 238 pp. \$2.00.
- Why I Am and Why I Am Not a Catholic.* By Various Writers. Macmillan. 246 pp. \$2.00.
- Christian Vocation.* By Frank S. Hickman. Cokesbury Press. 239 pp. \$2.00.
- The Preacher and His Missionary Message.* By Stephen J. Corey. Cokesbury Press. 221 pp. \$1.50.
- Greatest Thoughts on Immortality.* Compiled by J. Helder. Smith. 183 pp. \$2.00.
- Charleston Papers: A Record of the Church Congress in the United States on Its Fifty-sixth Anniversary.* Smith. 220 pp. \$2.50.
- The Idea of God in the Philosophy of St. Augustine.* By William Pearson Tolley. Smith. 214 pp. \$2.00.

The Fight for Peace. By Devere Allen. Macmillan. 740 pp. \$5.00.

Life's an Art. By Franc-Nohain. Holt. 254 pp. \$2.00.

Behind Mud Walls. By Charlotte Viall Wiser and William H. Wiser. Smith. 180 pp. \$1.50.

Twenty-four Views on Marriage. Edited by Clarence A. Spaulding. Macmillan. 435 pp. \$3.00.

Religion in a Changing World. By Rabbi Abba Hillel Silver. Smith. 204 pp. \$2.00.

The Mind of Christ in Paul. By Frank Chamberlain Porter. Scribners. 323 pp. \$2.50.

Protestant Cooperation in American Cities. By H. Paul Douglass. Institute of Social and Religious Research. 514 pp. \$3.50.

Christianity: Past and Present. By Charles Alfred Honoré Guignebert. Macmillan. 507 pp. \$4.50.

The Chicago Theological Seminary **REGISTER**

PART II

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Number 1

Hammond Library Extension Service Bulletin

IT IS gratifying to know that the service which the Hammond Library is rendering to our ministers on the field is warmly appreciated. The generous response to our efforts proves that the service is meeting a real and widespread need. Although many ministers are availing themselves of it, a good many more could do so. It is, therefore, with this aim in mind that the list of the newest accessions is offered herewith. The persons eligible for the service comprise all students and graduates of our Seminary as well as all Congregational ministers residing in the following states: Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oklahoma, North Dakota, Texas, Wisconsin, and Wyoming.

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in two-cent stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice might not always be available. Upon returning a book, please send a new request for the next book, if it is desired. In addition to the new books the entire collection of the library is open to Congregational ministers, subject to the same regulations, except that the older books are renewable.

In accordance with the permission granted by the postal authorities to the Seminary, the rate of postage on books sent out by our library is greatly reduced. The reduced rate of postage applies, however, only to those residing within the first three zones, for which the rate is three cents for the first pound and one cent for each additional pound. In order to be entitled to this rate, the special label which is inclosed with every book mailed out under this ruling must be used. Borrowers residing beyond the third zone must pay the regular parcel-post rates.

The following is a selected list of new books added lately:

Bible Study:

BACON, BENJAMIN WISNER: Jesus the Son of God
BALMFORTH, H.: The Gospel According to St. Luke
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